

astrology considerations



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Considerations

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CONSIDERATIONS

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Millenniummm!!!

Ever onward!



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Millennium

SHELAGH KENDAL

WE NEED to pay attention to the last years of the 1990's and first few of the 2000's as they hold some spectacular messages. Having come through a flock of major conjunctions in the last three decades the century ends on a dramatic note with a face-off from all four fixed signs (♄, ♅, ♆ and ♇) closing a chapter on power and dictatorship so obvious in 1939. It is not surprising that so much doom was forecast by Nostradamus and Edgar Cayce if they were contemplating the outcome of the fixed cross of 1999. Fortunately, human nature has matured since their day.

To understand the beginning of this story it helps to remember the spectacular eclipse in ♋ in 1962 when all the personal planets from the ☉ through ♈, were in the same sign challenging the universal energies of ♄, ♅ and ♆. The planetary patterns then showed the growing urge to break through old ego-habits, and become aware of the joy of being an individual within a group (♄ in ♋), plumbing the depths of our personal underworlds (♅ in ♌) and ensuring some healthy self-criticism (♆ in ♍). Like a final exam, a period of crisis comes in the summer of 1999.

The last year of the century has been a time of "high-noon" for settling scores. Two waxing squares, ♈ to ♄ then ♎ to ♅, just before a solar eclipse that ties ♄, ♈, and ♄ into the fixed cross, could break a log-jam. It is a test of the irresistible force against the immovable object - ♄ and ♈ which have been competing since January 1997, in a difficult dance. With the solar eclipse opposing ♄ it is time they learned to cooperate, or else.

During the 1962 eclipse ♄ and ♈ were conjunct at 3° ♋ and ♎ was 18° ♋ in a waxing square to ♅. In the 1999 eclipse ♄ and ♈ oppose each other from ♌ to ♈ while ♎ is again in a waxing square to ♅, which is at 3° ♋. That seems like a chance to assess what has been learned in the last thirty-some years and change the violence of ♄ into the healing of ♅.

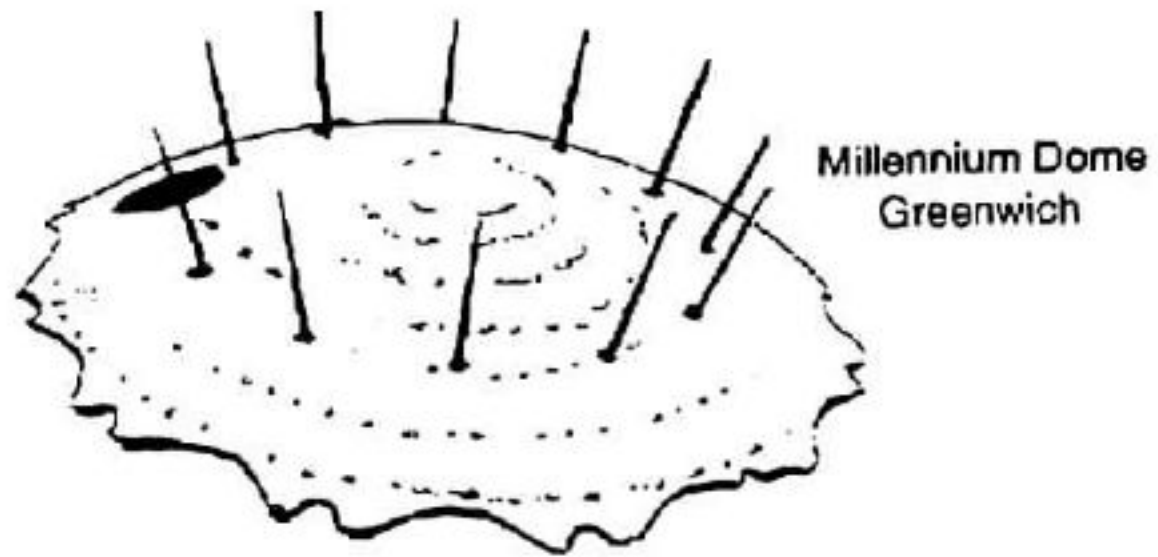
It is a time to start building on whatever foundations were laid after the convulsions of ♄ meeting ♆ in the 60's. A steadying influence of ♈ on the three slow planets, ♄, ♅ and ♆, came in the 80's, just before ♄ met ♅ in 1993. That conjunction, in the karmic sign of ♎, brought a high tide of change and confusion about authority. This era brings a remarkable opportunity for renewal, reformation, and even redemption, if only we can understand the planetary lessons effecting our world now.

The universal energies, as represented by the outer forces, have all come together since the 60's to begin new cycles, except the slowest pair of ♅ and ♆ which started a 450-year cycle a hundred years ago. This

century has been cleaning out old patterns and giving a clearer view for understanding ourselves as we step into the future. And now we are more conscious of the effect of action and reaction, the seemingly difficult energies of the slow planets can be used positively. Eclipses, oppositions, and squares can prove that competition is usually negative but with cooperation there is no need for winners and losers.

After ♄ presented itself, in 1930, the civilized world was playing Hamlet, "to be or not to be." Possessing the means of total destruction, human nature needed to realize that all power had to be handled with extreme care. ♄ destroys in order to reseed and, painful though its emergence can be, we all have an underworld, a shadow side, that can be tamed. There are two sides to nuclear explosion: fission or fusion: blowing apart or melding together.

The experiences of the last half-century have shaken us into new awareness and the waves of souls arriving since WW1 have the mental and emotional tools to guide those born earlier through the maze of destruction and reconstruction, if they so choose. Now they are maturing and in charge, their actions and ethics will define our survival.



The waxing squares of 1999 offer opportunities to take action to fulfill the political promises of 1989, when the Berlin Wall was dismantled and foundations were being cleared for building new social structures all over the world. As it forms two important waxing squares, ♃ is ready for action to construct new dreams (with ♀) and new freedoms (with ♁) all in the last year of the 1990's while ♄ moves into ♅ ready to heal through its conjunction with ♄, in 2000.

THE BIG PICTURE:

With the variable speed of planets the spans of generations overlap, but by shaping them approximately to ♄'s slow pace there have been five main groups since WW1, with the sixth just beginning. Each one has had its difficulties and challenges, its strengths and weaknesses, bringing new components to a rapidly developing global family.

- The first stretched from war to war with its anxieties, escapism and depression:
 ♄ in ♄ from 1914 to 1939
 ♀ in ♄ from 1915 to 1929, then in ♄ until 1942
 ♁ in ♄ from 1927 to 1934, and ♄ until 1942

- The second took us from war into rock and roll, increase in armaments and national suspicions, to the birth of computer geniuses and the Boomers. This was the bridge from the clashes of dictators to wider global communication, opening minds to new ways of viewing the world:

Ⓔ in Ⓔ from 1939 to 1957

Ⓢ into Ⓐ in 1942 to 1956

Ⓜ in Ⓔ from 1942 to 1948 then in Ⓓ until 1956.

- The third, starting with Sputnik, turned attention to space and new freedoms, bringing excess and addictions with its inflated egos and shock at the loss of heroes. Expectations of a better future were raised then dashed, disturbing the sense of continuity:

Ⓔ was in Ⓜ from 1957 to 1971

Ⓢ in Ⓜ from 1956 to 1970

Ⓜ in Ⓔ from 1956 to 1962, then Ⓜ until 1968 and Ⓐ until 1974.

- The fourth was a time of fallen idols and a shaking up of ignorance. Political and economic disappointments dispelled old dreams of stability and strange patterns in gender relationships were emerging:

Ⓔ was in Ⓐ from 1971 to 1984

Ⓢ was in Ⓢ from 1970 to 1984

Ⓜ in Ⓜ from 1974 to 1982.

- The fifth group has delved even deeper into the unknown, uncovering old knowledge, exposing embarrassing secrets and spreading information. With the revelations came a loss of faith in once-respected institutions that will have to be regained sooner or later, but good reputations take time to build and are quickly destroyed. Self-preservation seemed important as crime, greed and disease brought a growing defensiveness but it also had the effect of refocusing responsibility closer to home:

Ⓔ in Ⓜ from 1984 to 1996

Ⓢ in Ⓢ from 1984 to 1998

Ⓜ in Ⓢ from 1982 to 1989 then Ⓢ until 1996.

- As the next group appears, with its concentration on fire and air whipping up religious and philosophic fervor, the world will be facing an uncertain future with new ideas and enthusiasms as well as a good dose of optimism to “carry on regardless”:

Ⓔ is in Ⓢ from 1996 to 2008

Ⓢ in Ⓢ from 1998 to 2011

Ⓜ in Ⓢ from 1996 to 2003, then into Ⓜ until 2011 completing its cycle from 1927.



We Live in Interesting Times

KEN GILLMAN

SIX PROPHECIES from the many that have been voiced regarding the coming year:

- Ted Hall of McKenna, Washington, author of *Beat the Beast*, predicts that the world's computers will fail at midnight on January 1st, 2000, leading to anarchy, blackouts and global chaos. Apparently this computer shutdown fulfills Bible prophecies of the End Times arrival of a (cyber) beast whose "number is 666."
- Floyd (Looks for Buffalo) Hand of the Pine Ridge Indian Reservation, South Dakota, an Oglala Sioux healer, predicts the planet will be deviled by a 1999 drought, followed by floods and earthquakes.
- Philip Berg of New York, rabbi to Madonna, Roseanne and other celebrities, expects the End to arrive on September 11, 1999, when "a ball of fire will descend destroying all mankind, all vegetation, all forms of life."
- Richard Noone of Ellijay, Georgia, predicts that "on May 5, 2000, the earth's crust will shift horribly as part of a series of cataclysmic changes that usher in a new ice age."
- Gordon-Michael Scallion of Chesterfield, New Hampshire, predicts for 1999 "calamitous melt-off at the poles and a regional conflict in Turkey that will later lead to World War III."
- And preceding these is *Centuries: X-72* by the 15th-century astrologer Nostradamus, which reads:

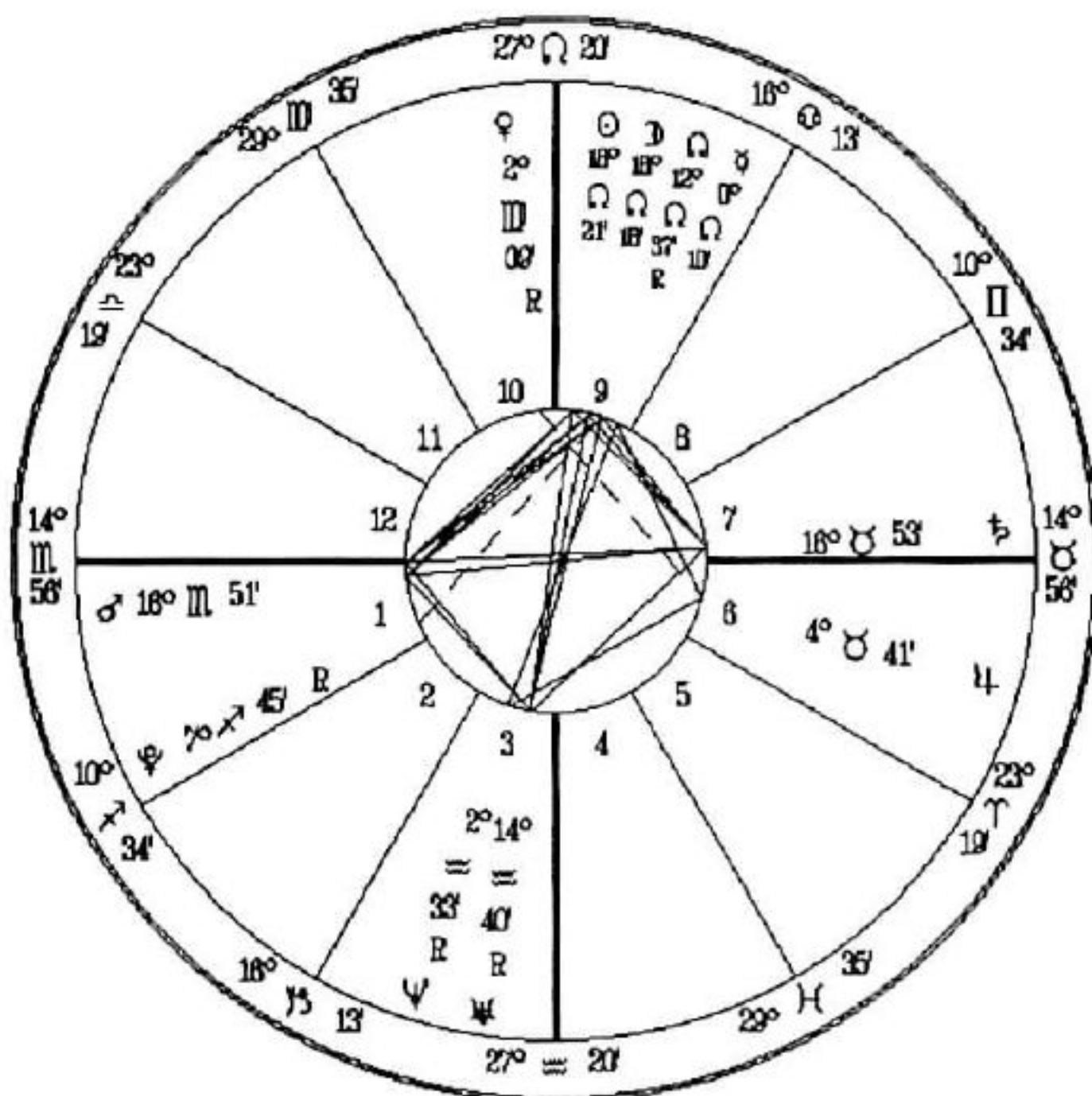
*L'an mil neuf cens nonante neuf sept mois,
Du ciel viendra un grand Roi deffraieur.
Resusciter le grand Roi d'Angolmois
Avant que Mars regner par bonheur.*

In the year 1999, and seven months, from the sky will come a great and terrible King. He will revive the great king of the Angoumois¹. Before and after War reigns happily.

What should we make of all this? The solar eclipse of August 11th is just about as difficult as one could imagine, while the prior July lunar eclipse with ♄ and ☊ 4 strongly hints of a bubble just waiting to be burst.

¹ It has been suggested that "Angolmois" is not Angoumois in Western France but an anagram of *Mongolois*, meaning Mongols.

Solar Eclipse of August 11th, 1999
 11: 03: 05 UT (greatest eclipse) at 45N04.3, 24E17.7



The August new moon is a total eclipse that attains its maximum over the Transylvanian Alps in Romania. At that time and place the eclipse at 18° ♏ is close to the MC and it squares the angular ♂ ♏ ♏ (which opposition is itself just 2' of arc away from being exact) and opposes ♀ at 15 ♏.

The total eclipse begins at 09:36 UT in the Northern Atlantic (46N, 43W) and then arcs westward to end in North West India (23 N, 71E, south of Hyderabad) at 12:30 UT. The central path passes over the western tip of England, where British astrologers will be meeting in Plymouth, Northern France (including Paris), Germany, central Europe, Romania, the Black Sea, Turkey, Syria, Iraq, Iran, Pakistan, and places between.

A grand cross in the middle of the Fixed signs is always difficult, if only because each body is on its own antiscion, and here we have ♀ opposing the eclipse and an exact ♂ ♏ ♏ squaring it. There is also a T-cross between ♀, ♏ and ♀. That accounts for eight of the ten bodies, leaving just ♀ and ♏, which square each other.

Adding spice to the brew, several fixed stars are very much involved: at the site of the central eclipse. Aggressive *Capulus* culminated at sunrise, harmony-demanding *Mirach* sets at ♂-rise, and judgmental *Alcyone* (the mother star of the *Pleades*) will rise with ♏. At the precise time the eclipse attains its maximum shadow, the reforming *Zuben Elgenubi* rises in the east and "the most malefic star in the heavens" *Algol* culminates.

Bernadette Brady tells us *Algol* was known as 'the wife of the devil' by the Arabs, it was 'Piled Up Corpses' to the Chinese, and 'cursed Lilith' to the Jews. Brady relates the star to the potential power of Mother Nature, and notes that it was culminating at the births of Albert Einstein, whose work helped unleash the power of the atomic bomb, the assassinated John F. Kennedy, and the (maybe) wife murderer O. J. Simpson.²

While the eclipse itself will not be visible anywhere in the Americas, the eclipsed ☉ will be just rising at Washington DC and ♂ ♀ ♄ is close to the meridian. President Clinton's ♃ is hit by the Grand Cross.

What does this momentous chart portend? We can compare its positions against those of national charts, and see us that, among others, Croatia and Slovenia will continue to be major trouble spots — the eclipse triggers ♀ ♂ ♄, ☐ ♀ in their 1991 Independence charts. There must also be the likelihood of massive earth movement (earthquakes and mud slides) in places along the central path of the eclipse.

The possible Mongol reference by Nostradamus could refer to China, which nowadays encompasses Mongolia, for the April ♄ ☐ ♀ at 4° 06' ♂/♍ strongly hits China's ASC at 5°57' ♍ and ♃ at 3°10' ♍ (People's Republic of China: 07:15 UT, October 1st 1949, Peking: 38N55, 116E25). The eclipse itself falls on China's 7th house ♂ ♂ ♀, which may indicate some form of aggressive behavior.

There are strong ties between planets in the eclipse chart and those of the New York and other stock exchanges — ♄ in the 1792 chart of the NYSE was at 15° 09' ♄. We may well be in for a major financial set-back world-wide, a devastating expansion of the problems that began in Asia in 1998. If China begins to suffer from this, there could be a major change in the power structure of that populated country which can have important repercussions elsewhere.

There's really nothing good one can say about this configuration. In addition to localized disasters along its line of visibility, I expect this eclipse to manifest in terms of the current 45-year ♄-♄ cycle that began in 1988.

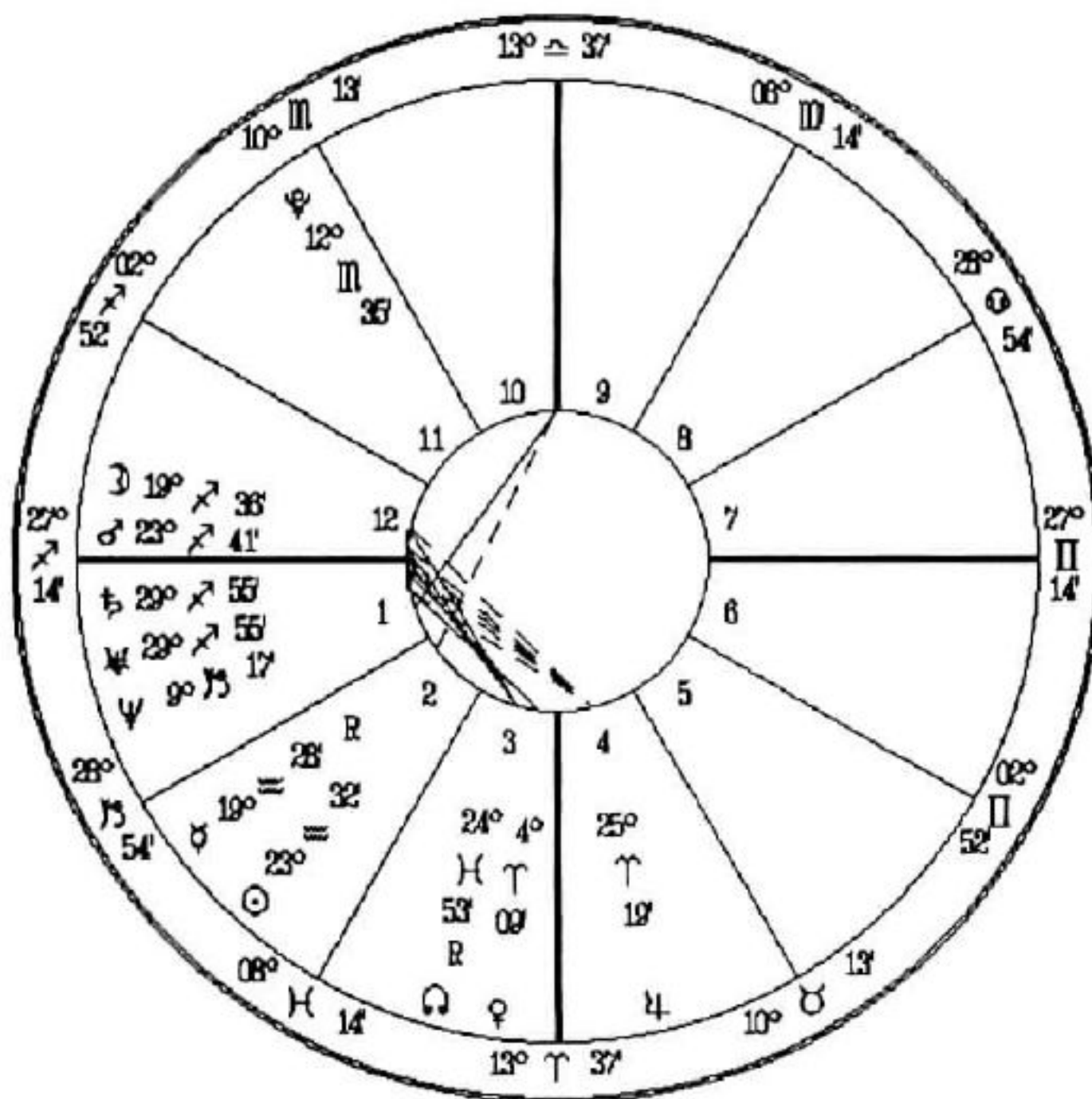
In August 1999, ♄ is just separating from its outgoing square to ♄. At the same time ♄ is being opposed by ♂ and some form of conflict seems likely, certainly a critical interruption to the overall ♄-♄ process — "periods of impotence and weakness alternating with periods of brutal or ruthless progress."³ The solar eclipse highlights this.

The cycle began in 1988 and we can look there for clues to what may occur in 1999. Although many major mundane events occurred that year with the triple ♄ ♂ ♄ present in the sky, the most immediately significant

² Bernadette Brady. *Brady's Book of Fixed Stars*. Weiser, 1998. pp 188-191.

³ Reinhold Ebertin. *The Combination of Stellar Influences*. Aalen: Ebertin-Verlag.

♈ ♉ ♊
01:00 AM UT, February 13th, 1988
Jerusalem: 31N46, 35E14



was the dramatic weakening of the central power of the Communist Party in the USSR, quickly followed the next year by its complete collapse.

Less publicized and with far fewer international implications at the time were the violent protests and riots by Palestinians frustrated by Israel's twenty-year occupation of the West Bank and the Gaza Strip, and the general strike by thousands of Arabs in their support.

The State of Israel is closely connected with the ♈-♊ cycle. It was conceived during the 1897 ♈ ♉ ♊. The first Zionist Congress was held in August, 1897, convened by Theodor Herzl in Basel, Switzerland. It proclaimed that "Zionism strives to create for the Jewish people a home in Palestine secured by public law."

In May 1942, the month of the next exact ♈ ♉ ♊, a Zionist conference at the Biltmore Hotel in New York City called for "...unrestricted Jewish immigration into Palestine and for the ultimate establishment of the country as a Jewish commonwealth".

Israel received its independence on May 15th 1948 (00:00 EET, Tel Aviv: 32N03, 34E45), at which time ♈ at 16°25' ♈ was ☐ the ♈ at 14° 03' ♈. The Ascendant then was 14° 03' ♈. The August 1999 eclipse, visible in Israel, highlights these key positions in the national chart.

The waxing ♈ ☐ ♊ will be a critical time in which the limits of author-

ity are going to be tested. ♄-♂ basically points to a limitation of freedom in some sense or another. There was a focusing of ideas back in 1988 at the start of the current cycle, and now authority must undergo a change of attitude: what was conceived at the conjunction of these two bodies must become a reality at the waxing square.

Two examples from prior waxing ♄ □ ♂ may clarify this.

First: in March 1852, with ♄ ♀ ♂ present in the sky, Harriet Beecher Stowe's novel *Uncle Tome's Cabin or Life Among the Lowly* was published in Boston. The book's critical portrayal of slave life stirred the American conscience and changed history. The war that ended slavery began in 1861 with the waxing ♄ □ ♂.

Another: the Battle of Midway between the US and Japan, at which Japan lost its naval superiority, occurred in May 1942 with ♄ ♀ ♂. Ten years later, at the waxing ♄ □ ♂, President Truman formally announced the end of a state of war between the US and Japan.

Expect the nature of the eclipse to manifest itself in mid-October, at which time the ☉ will be in the seventh sign (see Nostradamus), ♀ makes its first aspect to the ♋ of the eclipse and ♄ comes to □ the eclipse and to ♀ ♄. As this coincides with the ♄ station, I fully expect whatever occurs to violently disturb the world's stock markets.

MAY 2000. The apocalyptic prediction of Richard Noone cites May 5, 2000 as a time of danger. This is two days after the seven classical bodies will have all been in the tropical sign of ♋, where they are squared by ♄ and ♂. The apparently missing body from the ten, ♌, is also clearly involved for its draconic position at 13° 45' ♋ is closely □ ☉ and within minutes of arc of the direct ♄/♌ midpoint at 13 35' ♋.

The chart shown on the next page is for sunrise at Washington D.C. ♄ □ ♂ is again present, and the ♌ ♀ ♄ is approaching and within orbs.

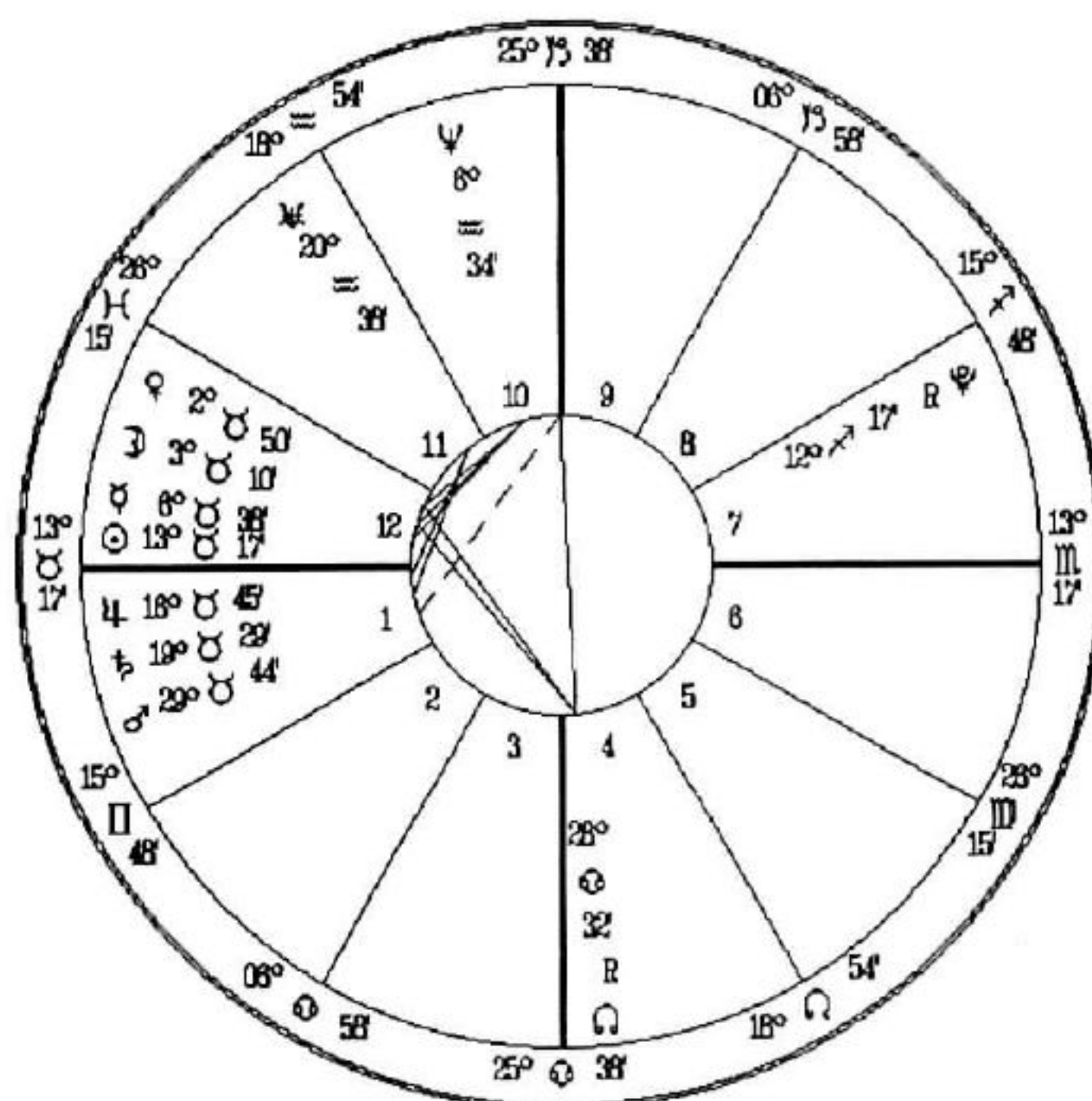
The last time there was a similar grouping of the elementary seven in a single sign was in February 1962. According to Neil Michelson's *Tables of Planetary Phenomena* there have been no others in the past 300 years. This is the satellium that, according to Jeane Dixon, was present at the birth of the antichrist in Egypt on February 5th 1962. A recently published book by Lorne McConnell, which is reviewed on page 54 of this issue of *Considerations*, relates this mythical (?) birth with events over the next several months.

Again, this May 2000 chart has many possibilities. By its emphasis on fixed ♋ one automatically must think of earthy matters, of farming and so forth, also of the world's financial and commodity markets. Although the chart may be said to hold all the elements for a major international recession and a series of natural disasters, I don't see it as this.

Satellium in ♂

Sunrise (6:12:05 AM EDT) May 3, 2000

Washington DC: 38N54, 77W02



The close conjunction of the ♀ and ♀ at the start of the grouping, with both bodies due to transit across the others — not over all of them, for ♂ will have moved into ♀ before either the ♀ or ♀ can reach him; this is not the chart of peace ever after — points us in a different direction. ♀ is the ruler of ♂ and the ♀ is exalted here. This conjunction can therefore be said to control how the other planets act while they are passing through ♂. ♀ or ♀ in ♂ is one of the best possible configurations in any chart, natal or mundane. It is strongest in a nocturnal chart with the conjunction visible in the night sky — and ♀ or ♀ will rise and be visible in the pre-dawn hours at Washington DC, appearing before the ☉ immensely strengthens it. Then it has ever a benevolent nature, showing a calm, steady perspective, with the power to do the right thing at the right time in the right way. ♀ or ♀ symbolizes the Islamic religion, the conjunction of these two is depicted on the flag of all Muslim nations. It is a sign of the cheerful, optimistic spring that brings with it a renewal of natural life.

If, as I suspect, the August 1999 solar eclipse is to be associated with widespread difficulty and tragedy, then the May 2000 grouping in ♂ can be seen to herald a fresh chapter in mankind's relationship with his brethren. Does it indicate the resolution of current problems between Israel and the Palestinians?

For now we can only wait and see. Certainly 1999 will contain twelve exciting, panicky months.





The Mantle

M. J. MAKRANSKY

And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, to set in order the house of God.

Joseph Smith¹

THE GOD of the polygamists is the God of the Old Testament. When God revived the ancient priesthood of Melchizedek, Abraham and Moses in 1830 and appointed Joseph Smith as His Prophet, He revealed to Joseph Smith that the highest exaltation in the eternal world would accrue to those who sealed of His new covenant with the Old Testament practice of polygamy (plural marriage). Polygamy was to be the outward sign of God's chosen people, the Mormons, setting them apart from the gentile tribes around them.

One of the first men in the new Mormon Church whom Joseph Smith told of God's revelation about polygamy was his friend and business manager, Benjamin Johnson. Johnson accepted the revelation as the true will of God; he gave two of his sisters in marriage to the Prophet as plural wives; and Joseph Smith later adopted him as his son. A special charge and order of priesthood was conferred upon him by Joseph Smith that became known, to Benjamin Johnson's descendants, as The Mantle.

The persecution of the Mormons — usually on the pretext of their practice of polygamy — drove them from their homes in the east, through Illinois (where Joseph Smith was murdered by an armed mob in 1844), and eventually to Utah where they finally settled. Joseph Smith

¹ Quoted in Verlan M. LeBaron's *The LeBaron Story*, Keele & Co. 1981, p. 119

had prophesized that his people would find a haven in the Rocky Mountains.

During the 1860's through 1880's the United States Congress pressed stringent anti-polygamy laws aimed specifically at the Mormons, until in 1890 the official Mormon Church bowed to the political pressure and issued a manifesto condemning polygamy (thereby assuring Utah of statehood as well as the legitimacy of the Mormon Church in the eyes of the government).

While many Mormons acceded to the official line, a substantial minority of "Fundamentalists" regarded it as the betrayal of one of the most sacred principles of Mormonism, for which the early Saints had suffered persecution, and Joseph Smith martyrdom, to uphold. Many disaffected Fundamentalists continued to practice polygamy in secret; like Benjamin Johnson's grandson Dayer LeBaron (1886-1951), establishing themselves in polygamist colonies in Mexico.

Just before Benjamin Johnson died, he conferred The Mantle he had received from Joseph Smith upon his grandson Dayer, with the words, "When I die my Mantle will fall upon you as the Mantle of Elijah fell upon Elishe." ² He explained to his grandson that in the fullness of time God's purpose as predicted by Joseph Smith — to raise up One Mighty and Strong to set in order the house of God — would be fulfilled by the bearer of The Mantle.

After the old man's death, Dayer LeBaron wrestled in his conscience with the meaning of this responsibility until one day he had a vision in which he saw his grandfather seated on a beautiful throne, clothed in white robes, holding the golden scepter of the priesthood in his hand, and crowned with seven shining stars (which Dayer interpreted to symbolize his grandfather's seven wives); and out of the heavens came the voice of God which said to him, "This shall be your destiny if you abide my law." ³

After this vision Dayer put all his doubts aside and accepted the law of plural marriage and the responsibility of The Mantle. Like most Fundamentalists, Dayer believed that the United States ("Babylon") would soon be destroyed due to its refusal to acknowledge God's latter day prophets; and his visions and inspirations led him to establish a colony of polygamists in Chihuahua, Mexico, where his thirteen children by his first wife and his six children by his second wife were raised.

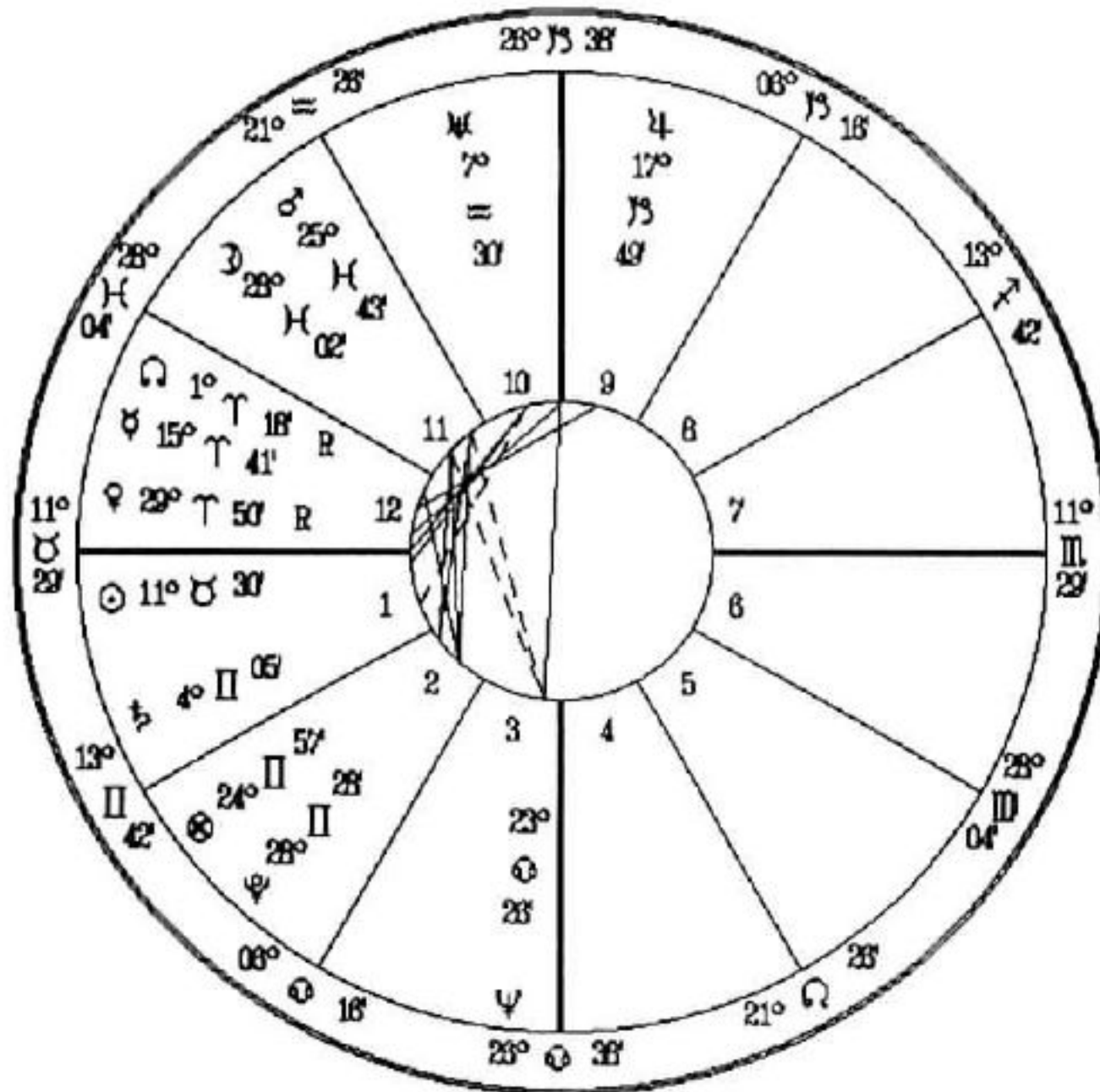
Shortly before Dayer's death in 1951 he passed The Mantle on to Joel LeBaron (1923-1972), his fourth son by his first wife, using the same words his grandfather had used in conferring The Mantle upon him. Ultimately the weight of The Mantle would crush Joel and destroy him: two of his brothers would claim The Mantle from him; and a third brother would kill him for it.

² *ibid.* page 4.

³ *Ibid.* page 41.

Figure 1:

Benjamin LeBaron
 2nd May 1913, Mesa, Arizona: 33N25:20, 111W49:19
 Set for sunrise, 5:42:39 AM MST (12:42:39 UT)



BENJAMIN LeBARON, Dayer's oldest son by his first wife, was born on May 2nd, 1913 (Fig. 1 is his solar horoscope. The birthtime is unknown — only Joel's time is known).

Benjamin was a bright young man, a good student and the president of his high school class. However, at age 22 he suffered a nervous breakdown after being jilted by his fiancée, and from that time on he was in and out of mental hospitals for the rest of his life.

After his first nervous breakdown he began to hear voices which guided him, and he claimed to be a prophet of God. Because in his rational moments he had lost none of his old brilliance and articulateness, he succeeded in convincing (for a while at least) a number of converts, including his younger brother Ervil, that he was in fact a prophet of destiny. But over time his aspirations grew more and more grotesque: "I am the Prophet Mighty and Strong... I am God, the third; the Holy Ghost; or the third member of the Trinity since Adam went to Mars nearly three hundred years ago, leaving Jesus and Joseph Smith and myself in charge."⁴

In spite of his delusions, Benjamin had a sharp mind and was said to be a gentle, kind-hearted, good-humored man.

⁴ *Ibid*, page 61.

The backbone of Benjamin's solar horoscope is the T-cross ($\Upsilon \text{ } \text{♂} \text{ } \Psi$, mutually $\square \text{ } \text{♀}$). A T-cross shows a state of inner restlessness leading to a powerful outward drive and ambition. However, the T-cross native tends to trip himself up (by means of whatever is symbolized by the short leg planet — in Benjamin's case, by ♀ = Mind), so that much of his energy goes into seething frustration rather than positive accomplishment. $\Upsilon \text{ } \text{♂} \text{ } \Psi$ means, in the words of Charles Carter: "Extreme sensitiveness to the sufferings of others lead to revolutionary tendencies of an ungoverned kind... tends much to religion in many forms... sometimes religious enthusiasm and unbalance due to emotionalism; often some form of deception, and a strong tendency to believe in wild 'cults'."⁵

Since ♀ is the short leg of the T-cross, Benjamin's frustrated sense of destiny manifested as mental confusion, grandiose delusions with (because of the Υ - Ψ influence) a religious orientation. The $\odot \square \text{ } \text{♂}$ is another testimony to erratic behavior: "Self-will is likely to be extreme and the judgment is perverse, refusing to take account of the most patent and important facts."⁶

That Benjamin was able to obtain followers at all (at least initially, before his madness became obvious) is due to the conjunction of the ♂ (public) with its Ω (inspiration), which gives an unpretentious and natural manner that wins popularity with its outspokenness and sincerity.

WESLEY LeBARON (born November 16th 1914), Dayer's third son by his first wife, was a go-getter, a champion athlete in high school, and a very ambitious young man all around. He was intellectually brilliant — many who knew him thought him a genius — and he had various inventions patented and marketed. He had a calm, thoughtful temperament and was a lover of nature (especially animals).

When Dayer was an old man, Wesley had several dreams and visions which he claimed were inspired by God; and he tried unsuccessfully to convince his father to bestow *The Mantle* upon him in order to fulfill God's will. After Dayer's death Wesley claimed that he — not Joel — was in fact the recipient of *The Mantle* and the prophesized One Mighty and Strong. Over the next several years Wesley established his own church based on his own revelations, and obtained a moderate but intensely loyal following among non-LeBaron family polygamists.

Note that Wesley's solar horoscope (see fig. 2), like Benjamin's, contains a T-cross, the indicator of dynamic albeit self-frustrating ambition. Here the $\text{♂} \text{ } \text{♂} \text{ } \Psi$ is $\square \text{ } \text{♀}$ and the ♂ . According to Carter, $\text{♂} \text{ } \text{♂} \text{ } \Psi$ shows "high motives and ideals, but apt to go to extremes. Highly strung, intense, sensitive, and easily upset. Self-will is marked, and the native will not read-

⁵ Carter, Charles E. O. *The Astrological Aspects*. London: Fowler, 1930. Page 148.

⁶ *Ibid*, page 45.

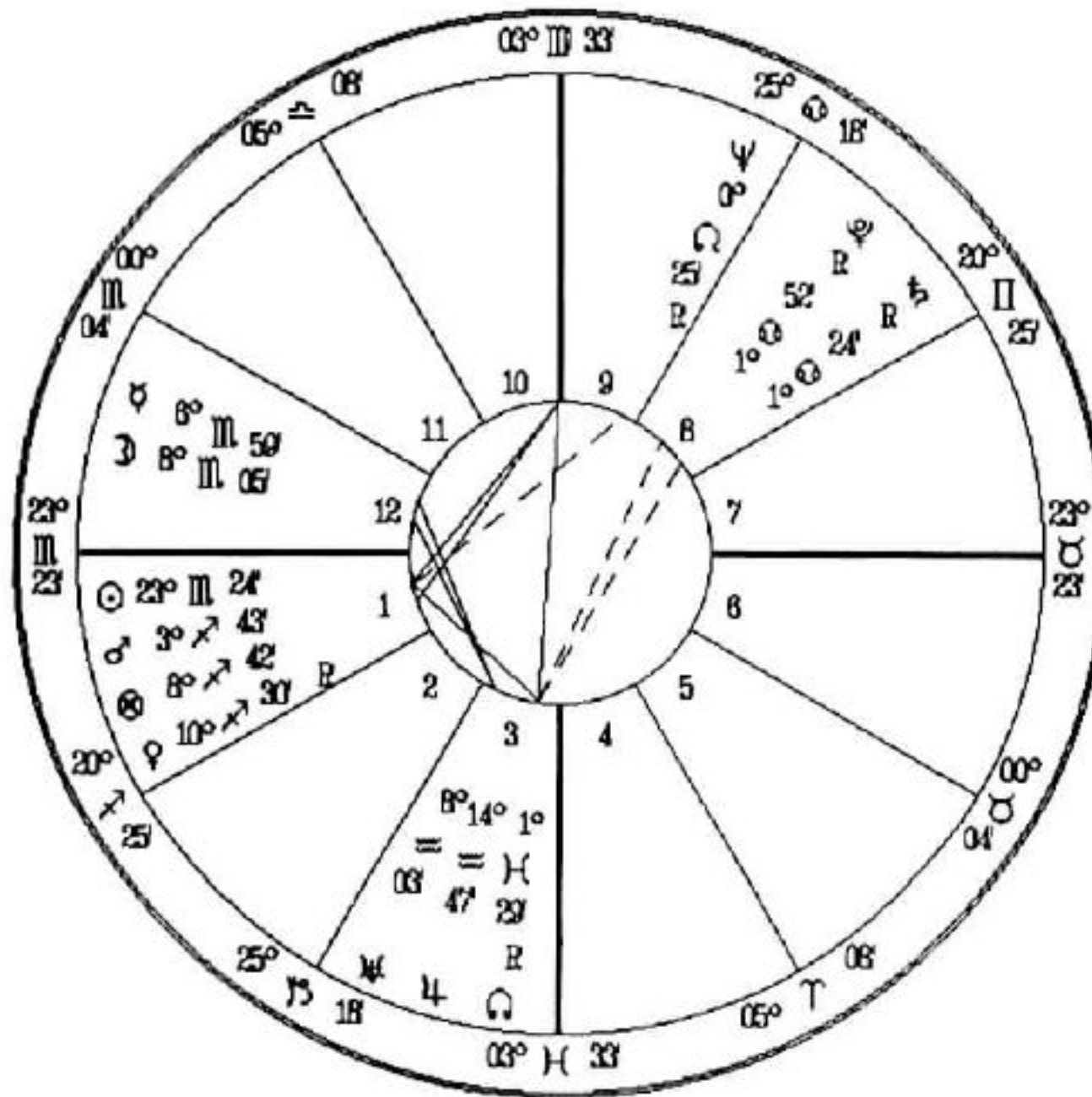
ily be thwarted or persuaded. The emotional force may be discharged in some such form as religious or pseudo-religious devotion." ⁷

Figure 2:

Wesley LeBaron

November 16th, 1914: Overton, Nevada: 36N33 114W27

Set for sunrise: 6:20:27 AM PST (14:20:27 UT)



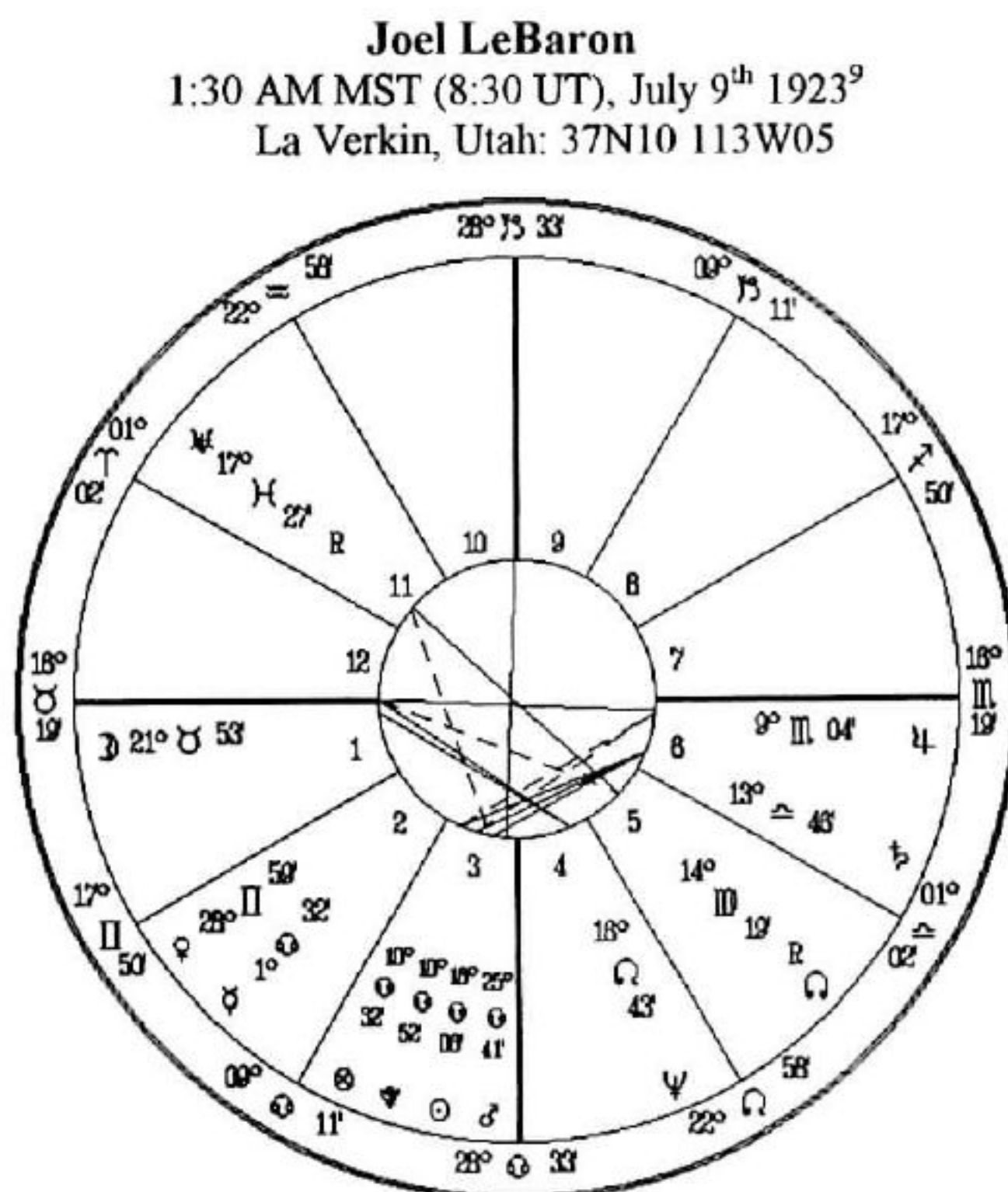
Here again ♀ is the short leg of the T-cross, showing that the native trips himself up via the Mind (grandiose self-image); but here (as opposed to in Benjamin's chart) ♀ is stationary (highly strengthened), so the tendency towards mental unbalance is alleviated. The ☽ is also found near ♀, which adds some emotional volatility (wishful thinking) to the mental volatility (grandiosity) of ♀. ☽-♀ is good, however, for communicating with the public (makes the native quick and adroit, able to pick up the mood of the moment and communicate it forcefully). This is what brought him loyal converts outside his family.

Note how the planets in Wesley's chart tend to pair up in conjunctions: ☽-♀ (understanding, imaginative, agile); ♀-♂ (roguish or boyish charm); ♃-♂ (fervent, inventive, unconventional); and ♃-♂ (intense, unyielding, dogged). According to Marc Edmund Jones, the tendency for the planets in a chart to agglomerate in pairs indicates "an unusual capacity for applying or refining any skills or talents, and for developing a

⁷ *Ibid*, page 159.

versatility that can win wide approbation."⁸ That is, it shows cleverness, originality and practicality, which wins other people over to its own way of thinking. However, although Wesley obtained followers outside his family, he never succeeded in convincing his brothers of his claim to The Mantle.

Figure 3:



JOEL and Ervil LeBaron were Dayer's fourth and fifth sons by his first wife. They were near in age and were inseparable companions throughout their childhood and adolescence. Together they served as dedicated missionaries in the Mormon Church, and with their younger brethren they worked ranches at the colony their father had established in Chihuahua.

When Benjamin began to preach that he was the predicted One Mighty and Strong, Ervil believed and followed him, which led Joel and Ervil to part company for several years.

⁸ Jones, Marc Edmund. *The Essentials of Astrological Analysis*. Sabian: 1970, page 298.

⁹ Source: *The LeBaron Story* by Verlan M. LeBaron. Published by Keels & Co. PO Box 699, Lubbock, TX 79408

Everyone who knew Joel considered him to be honest and honorable; staunch and upright; a natural, earthy, unsophisticated man and a dedicated Mormon. He was humble, polite and gentlemanly, gracious and understanding, a true friend. Note that in Joel's chart at Fig. 3 (the only LeBaron brother's chart for which a birthtime is known) no less than three planets are angular, which is a testimony to exceptional social success. ♃ ♂ ASC shows tenderness, sweetness, and vulnerability which brings out the gentle and sympathetic instincts in others. ♃ ♂ DESC shows benevolence and generosity — an avuncular appeal to others such as brings out their trust. ♂ ♂ IC shows concentration, assiduousness and dedication, such as inspires commitment in others.

According to Marc Edmund Jones' Principle of Negative Indication, whenever all but one of a set of horoscope factors are present in a chart, the emphasis falls on the missing factor, but with a twist of the symbolism (like a parody of what it *should* mean). In Joel's horoscope planets conjoin all the angles except the MC; hence the emphasis falls on the MC (leadership, authority over others) but in an exaggerated, ineffectual way. Joel — although claiming divine authority and revelation — was a terrible leader. With his grand trine in water signs (true touch with the divine and spiritual; childlike innocence and vulnerability) he was far too soft and indecisive to be an effective leader and organizer. Nor was he an effective businessman: he gave out credit and loans indiscriminately, piled up huge debts, and eventually went bankrupt in every business he tried (trucking, gardening, sawmill, cattle ranch).

While Joel was the brother who received The Mantle from Dayer LeBaron, he never discussed the subject with his brothers. Suddenly one day in September 1955 they received word that Joel, on a trip to Utah, had incorporated his own church — the Church of the First-Born of the Fullness of Times — and declared himself to be the predicted One Mighty and Strong: "Thus saith the Lord: I have called my servant Joel F. LeBaron out of the lands of Mexico, even as I called my servant Moses that through him I might deliver my people from bondage, through him whom I have appointed unto this power to hold the fullness of the Melchizedek Priesthood."¹⁰ Joel claimed that he had received a revelation directly from God, about the exact pattern to use to set God's house in order.

Joel's brothers were shocked. The LeBaron family had long been the object of derision among polygamous Mormons because of the activities of Benjamin and Wesley; and now here came the "level-headed" and "sober-minded" LeBaron brother making the same claim!

On Joel's return to Mexico it was apparent to his younger brothers that he was indeed a changed man — that he was truly inspired. Since everyone who knew Joel considered him a man of utmost principle and

¹⁰ LeBaron, page 123.

probity, many of them — after the initial shock — tried to examine his claims objectively. Little by little his brothers and many of his polygamous friends put their doubts aside and, remembering that Dayer LeBaron had indeed given *The Mantle* to Joel, they accepted Joel as their Prophet and were baptized into his church.

Note that Joel's horoscope also contains a T-cross (self-defeating ambition and drive). The wide $\mathcal{D} \text{ } \text{♂} \text{ } \mathcal{U}$ indicates, according to Carter: "Kindliness and generosity, but restless and combative... an extremist either for or against religion. In his attitude to money and business affairs the native is not as a ruler balanced... indifference and carelessness... imprudent... may cause the native to 'let things slide' to his or her detriment."¹¹

Here the short leg of the T-cross is Ψ , showing that the native trips himself up via his ideals and illusions — he tends to be a visionary and a frustrated dreamer. It is significant that progressed $\odot$ had joined Joel's natal Ψ in July 1955, two months before he declared he was the predicted One Mighty and Strong; and progressed ♂ conjoined natal Ψ the following Spring, at the time Joel actually organized the church and appointed apostles and counselors.

ERVIL LeBARON. Of Joel's younger brothers, his most faithful and devoted follower was Ervil (born February 22nd 1925), who had been his inseparable friend in childhood, and whom he now appointed Patriarch of the new church, second only to the Prophet (Joel) in priestly authority.

Ervil was the tallest (6' 4") and broadest in a family of tall men. He had previously been a disciple of his brother Benjamin (at first, before Benjamin's lunacy was apparent), and now he became an even more fervent follower of Joel. As Patriarch Ervil directed all missionary activities for the new church, and his tireless dedication, sincerity, and confidence in the truth of Joel's gospel brought many, many new converts to the fold.

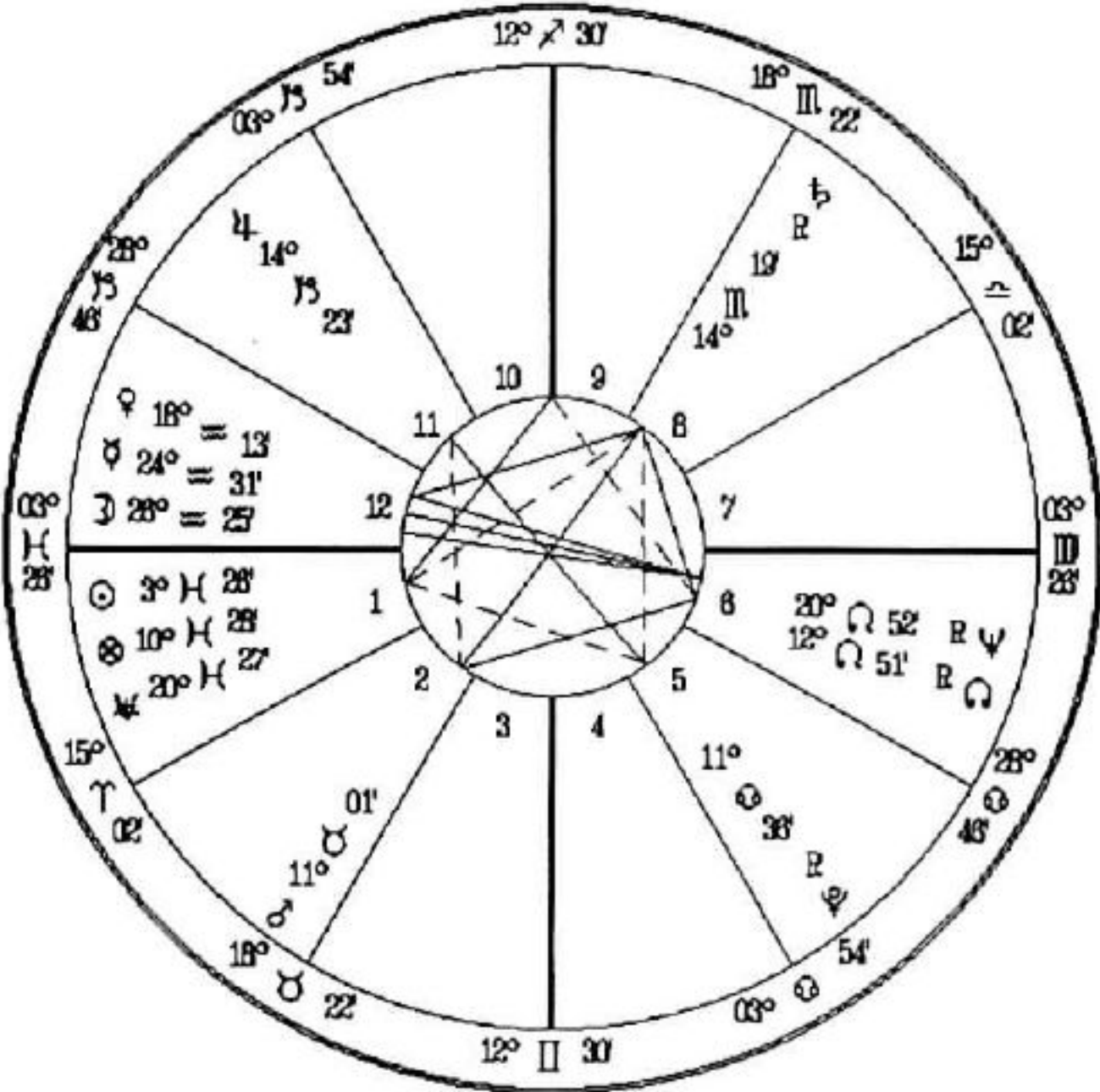
Ervil's solar chart (see Figure 4) contains a grand cross in fixed signs — a relatively rare configuration. The grand cross native appears outwardly to be poised, friendly, outgoing — even saucy and mischievous; but inwardly he is torn apart by self-doubt and desperately needs other people's validation and approval to maintain his own self-esteem. Where the T-cross at least has an outlet (the short leg) to vent its frustration and discontent, the grand cross keeps its feelings bottled up and keeps its energy under tight (albeit superficially grinning) control, which is projected as a need to control others. Behind the native's blithe, self-assured and playful exterior he is intense, driven and self-obsessed. ♄ (one point of the grand cross) is stationary (greatly strengthened). Showing shrewd-

¹¹ Carter, page 66.

ness, cunning and facility in manipulating people (especially since it is in the sign ♎).

♂ ♉ ♄ signifies, according to Carter: "hardness or sternness... selfishness or egoism... impatience with those who do not readily agree." ¹² Carter states that the traditional "brutality, cruelty and blood-lust" interpretation of ♂ ♉ ♄ is "by no means invariably the case."

Figure 4: **Ervil LeBaron**
February 22nd 1925. Chihuahau, Mexico: 28N28 106W05
Chart set for sunrise, 6:40:40 AM MST (13:40:40 UT)



The other diagonal of the grand cross is ♏/♏ ♉ ♄/♏ (note that NP, the planet of religion as well as illusion, is part of all the brother's T-crosses or grand cross). Carter says of ♏ ♉ ♄; "Divine discontent, and a constant restless seeking for an ideal which is not easily realizable on earth... persistent dissatisfaction both with things and persons, varying from a petulant or peevish attitude, to a noble aspiration and persistent endeavor to seek for a fuller realization of inner visions... confused and deceptive conditions, uncertainty, treachery and instability." ¹³

As the years went by and he took on more patriarchal duties, observers of Ervil noted a change in him. He gradually became less friendly and more dictatorial. He began taking special privileges — where Joel dressed in work clothes and drove a beat-up truck, Ervil started wearing tailored clothes and driving new and expensive cars. He appointed a huge

¹² *Ibid*, page 126.

¹³ *Ibid*, page 119.

church salary for himself. He interfered more and more in the lives of church members, decreeing who should marry or divorce whom, irrespective of the feelings of the people involved; and in this way gathered more and more plural wives unto himself.

Joel was of a forgiving nature and was disinclined to act on complaints he began receiving about Ervil's behavior, hoping that Ervil would straighten out on his own. Moreover Joel was away from the Chihuahua colony much of the time, establishing missions and a new colony in Baja, California, thus leaving Ervil in charge of the church. In Joel's absence Ervil — who was now attracting supporters of his own — issued arbitrary orders and openly began to vie with Joel for power and influence. Ervil's thoroughly convincing salesmanship — his instinct for manipulating people by exploiting their weaknesses, flattering them shamelessly or bullying them with scarcely veiled threats — swayed many church members to his way of thinking. Once, when Joel was away, Ervil visited his home and (temporarily) convinced two of Joel's wives that he — not Joel — was the true Prophet of God.

As Ervil's support grew — completely unopposed by Joel — he started calling Joel a fallen prophet who had also failed in his financial endeavors and was leading the church to ruin. Finally Joel was forced to act, and with great sorrow in his heart he fired Ervil as Patriarch and stopped his lavish church salary.

Ervil, enraged, retaliated by claiming that the Patriarch was higher than the Prophet; that Joel was a false prophet in any case; and that he, Ervil LeBaron, was the One Mighty and Strong who had received The Mantel from their father.

Ervil's preaching and writings became more and more paranoiac until he was openly advocating the murder of all who opposed him and his Church of the Lamb of God. He trained a secret commando army to carry out his death sentences. Ervil's followers were kept in line by the promise of eternal glory if they died in carrying out their murderous missions, and with "hot lead and cold steel" if they should fail, or voice any dissenting opinion against God's True Prophet.

On August 20th 1972 a hit team sent by Ervil ambushed Joel and killed him in cold blood. The assassins had previously been Joel's good friends and disciples (♂ ♀ ☿ in Joel's 11th house shows sudden treachery by friends; Joel's converse secondary ☿ conjoined natal ♀ all of 1972, and his progressed ☿ conjoined the ♀/☿ midpoint a week after his murder). Because Ervil's birthtime is unknown his progressions can only be approximated, but sometime during the year previous to Joel's murder Ervil's converse ♀ changed direction, signifying (according to Marc Edmund Jones) a "critical regasp of experience" — that is, something "snaps", priorities are reordered, obstacles are swept aside. Also Ervil's progressed ☉ trined natal ♀ now — an odd aspect for a murder, but from

Ervil's point of view this was a happy and spiritual event: his undisputed inheritance of The Mantle.

Joel and Ervil's mother was stricken with agony at the news that one of her sons had murdered another; and the members of Joel's church were shocked and frightened. Besides having lost their beloved Prophet and friend, they were all under threat of death commanded by Ervil.

Ervil surrendered to Mexican police in December 1972, protesting his innocence all the while. Although he was sentenced in November 1973 to twelve years' imprisonment, his followers bribed the Mexican authorities to release him a month later (his converse ☉ was approximately ♂ ♃ and ✱ ♃ at the time of his release).

Now Ervil burned for vengeance: he declared that God had sent him as a special servant, and "all those who should not hear the word of the Lord that this servant would bring forth would be destroyed."¹⁴



On December 26th 1974 a band of Ervil's followers attacked Joel's new colony in Baja, California, burning homes, wounding thirteen people (including two pregnant women) with high-powered rifle fire, and killing two young men.

On January 1st 1975 a young woman follower of Ervil's, who had disagreed with him, was kidnapped and murdered by two of Ervil's female hit squad members. Now prominent disciples of Joel were followed and threatened; homes were fired into.

On January 24th 1975 witnesses to the Baja, California attack were fired upon by shotgun blasts as they entered the courthouse to give testimony.

In April 1975 Ervil's hit squad abducted and murdered a Utah polygamist leader who was not a member of Joel's church; and Ervil now issued threats against *all* Mormon and Fundamentalist leaders (as well as Joel's disciples), causing a panic in the Utah Mormon community. Security for the president of the official Mormon Church was redoubled.

In June 1975 another of Ervil's disaffected followers was found shot to death.

On March 6th 1976 Ervil was arrested in Mexico for having ordered the Baja, California attack. From his Mexican cell he continued to direct his followers and issue new revelations (such as condemning the president of the United States to death for treason; and that he — Ervil Le-

¹⁴ LeBaron, page 247.

Baron — was immune from death and would never be replaced by a successor). Again his followers were able to bribe Mexican authorities and he was released on November 11th 1976, at which time (approximately) progressed $\odot$ was sextile natal ♀ , converse $\odot \Delta$ natal ♂ , progressed $\text{♂} *$ natal Ω , and converse $\text{♀} \Delta$ natal Ω .

On May 10th 1977 another Utah polygamist leader — a greatly beloved doctor and friend (though not a follower) of Joel's — was murdered by Ervil's female hit squad. Also, about this time, Ervil ordered the death by strangulation of his own daughter — eighteen years old and pregnant with her second child — because she had become disaffected with his teachings. Now the FBI and Mexican government came down hard on Ervil and his followers. He was arrested in Mexico City on May 31st 1979 (with transiting ♂ exactly conjunct natal ♂) and immediately deported to the US.

On May 28th 1980 (with transiting ♂ natal ♂) he was convicted of murder and sentenced to life in prison, where he died of a heart attack two years later. The church that Joel founded — although racked by dissension after his death and Ervil's war against it — still exists in Northern Mexico with some thousand polygamist members, working to set in order the house of God.



A Saturn-Pluto Affair

SHELAGH KENDAL

TAMING THE energies of ♄ and ♇ brings the most difficult lessons most of us have to learn. Both planets represent boundaries that have to be broken before we are in control of our own life and the hint of death and resurrection in this combination, referring to the ego, can be both painful and releasing. These planets deal with endings and beginnings. ♄, the door-keeper, describes the old rules imposed by authority, limiting the self until we have gained the wisdom to make judgments based on personal responsibility. ♇, intense obsession, is the confrontation with the edge of the universe as we know it, and shows our reluctance to let go and move into the unknown. Both are symbols of control and need to be understood consciously before they can be pushed aside to allow greater growth to start. When they are conjoined, as they were in 1947 and again in 1982, the lesson they bring is a powerful one, pushing us forward to higher levels of self-understanding and the "need to assert his or her own authority" according to Jeff Green.¹ Liz Greene² describes their helpful effect on each other as ♇ being able to erode ♄'s rigidity and Saturn being capable of civilizing Pluto.

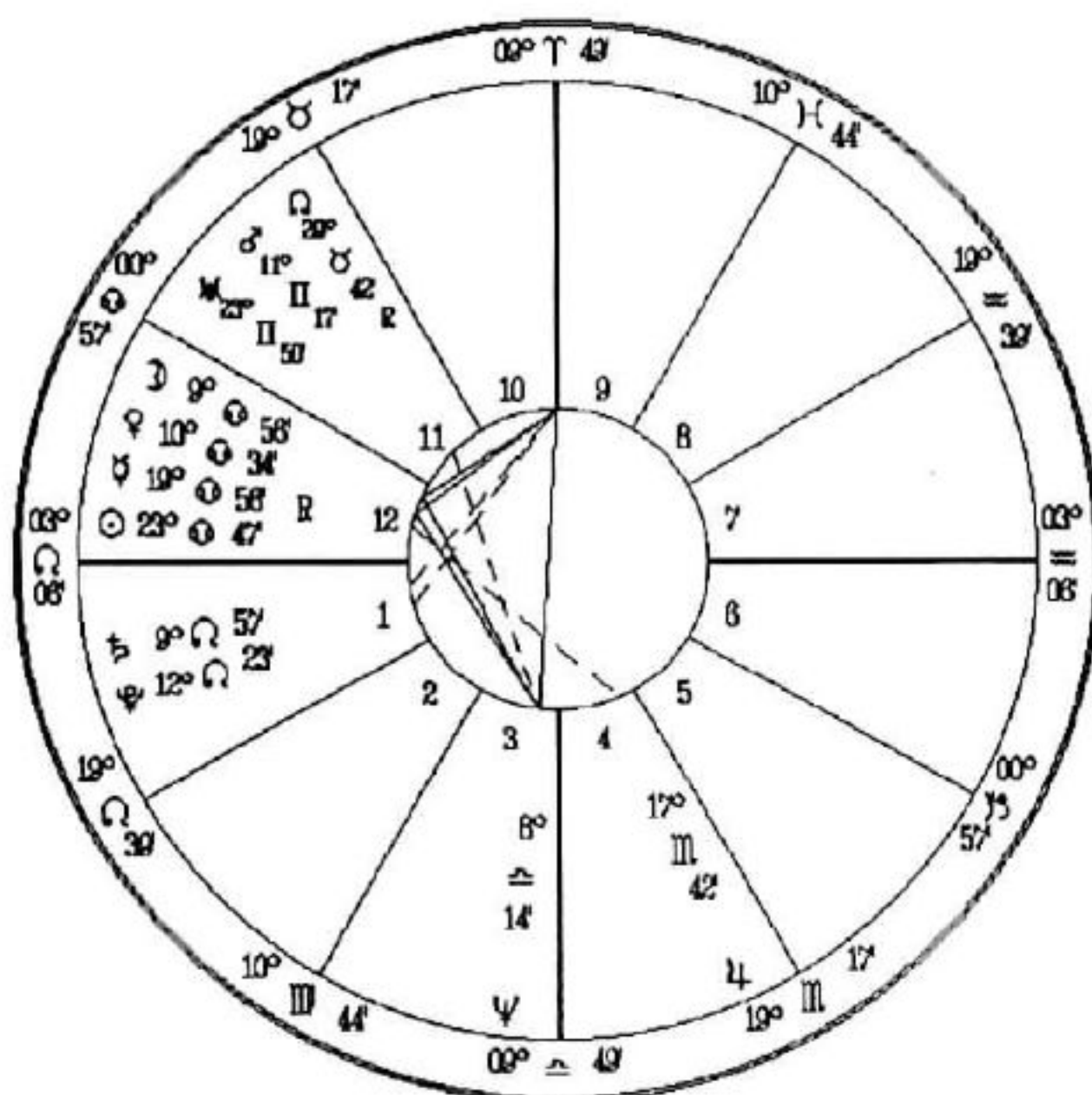
Following their transits and progressions through any chart shows the highs and lows of the ego battles they personify and when they are particularly strong, as they were in the charts of those born in the late forties and early eighties, their struggle to work their way out of the unconscious and balance emotional needs with duty can be traumatic, specially if the drama is acted out in public.

For Prince Charles and Camilla Parker-Bowles, the play has been in the category of tragedy. Like a modern version of Romeo and Juliet, with history and social change taking the place of the opposing forces, this enactment has had its share of bad-timing, from a negative ♄, and destruction, from ♇. But it is not over yet, there is still another Act. As those two planets, moved through the birth charts of the main characters they shaped a subjective timetable, defining a story, marking the end of scenes and testing progress through the individual's response to mistakes.

¹ Jeff Green, *Pluto, the Evolutionary Journey of the Soul*, Llewellyn, 1993, p.295.

² Liz Greene, *Saturn*, Aquarian Press 1976, p. 141

Camilla
7 AM BST July 17th 1947
London 51N30 0W00



GROWING UP with the security of a close family, Camilla was an out-going, fun-loving girl, whose Q personality (Ascendant) covered deep emotion. The pull of the past is strong in her chart with so much S influence and M (ruler of the 4th house) conjunct the D. A close M and P in Q beside the Ascendant guarantees some painful choices for her where responsibilities are concerned, perhaps allotting too much power to entrenched institutions (12th house).

The Q M wants to hide any lack of confidence it may have and P buries it even deeper until the resulting heat forces everything to the surface, like an exploding volcano. The positive side of this conjunction is that strong feelings have to be dealt with eventually as they will be forced into view sooner or later. For Camilla, and others born around the same time, especially if the conjunction is close to an angle, this suggests an undercurrent of self-doubt and tough tests of personal transformation.

Very early in her life, she was aware, even proud, of her link to her great-great grandmother Alice Keppler, a close friend to the Prince of Wales a hundred years ago. Mrs. Keppler, who was called the "most perfect mistress in history", was the discreet confidante of the man who became King Edward VII late in life, when Queen Victoria died.

As Camilla's S progressed to M in her teen years she fulfilled the traditional role of the times and became a debutante after a period at finish-

ing-school in Europe where future ladies were groomed for their destiny in society as wives of important men. Then as it reached its conjunction with ♄ in 1967, an intense period began for her, testing her use of power. Shining on ♄, the ☉ activates hidden obsessions and, being in the 12th house, some could be self-defeating. That year she met Andrew Parker-Bowles, a glamorous soldier, and she was besotted, as Shakespeare would say. It was also a time for defining herself as her ♀, which was retrograde when she was born, had now progressed to her ☉ while ♂, progressed to ♄, was reaching out for independence.

When she met her Prince of Wales, in June 1970, there was instant camaraderie between them, with her enthusiasm challenging his reticence. Her progressed ☉ had reached Charles' ♄, bringing out his obsessive side. But for her the timing was not good as she was still holding on to her own ♄ obsession. Transiting ♃ was not helping either, up in her 10th house, as it was for Charles too; it was a time when duty and public status were conflicting with personal emotions for both of them. It was opposing her ♃, then his ☉, in their 4th house. Also her ♀ had progressed to her ♃, attracting fears of inadequacy and holding back the natural growth that ♃ was offering.

Eighteen months later, when Charles proposed to her, the progressed and transit aspects were overwhelming for Camilla. ♃ and ♄ had progressed to their exact conjunction, right on her Ascendant, a critical and difficult start to a new cycle. Her ☉ was now squaring natal ♃ in ♍ giving false expectations in her choice of partner. Transiting ♃ was on her IC, an invitation to form new roots and feel secure, but transiting ♃ was on her ♋, inhibiting an opportunity to grow. She refused him then, too young or too freedom-loving, to want the responsibilities and the public exposure of being the wife of a future king. Later it became obvious she was rejecting the role, not the man.

The following year she married, with ♃ opposing her ♃-♄, which can be a dangerous aspect for making good judgments. But with such an internal struggle for control in her chart, that decision may have been either because she was going to do things her way, or because she was not accepted as a suitable candidate by the Royals. They demanded virginity for the mother of an heir to the throne. Perhaps the choice was not entirely hers.

Her ♋ Ascendant puts on a brave front and gives the appearance of confidence, though with ♃ and ♄ being the rulers of the 4th and 6th houses there surely must have been an undercurrent of doubt or guilt about his-

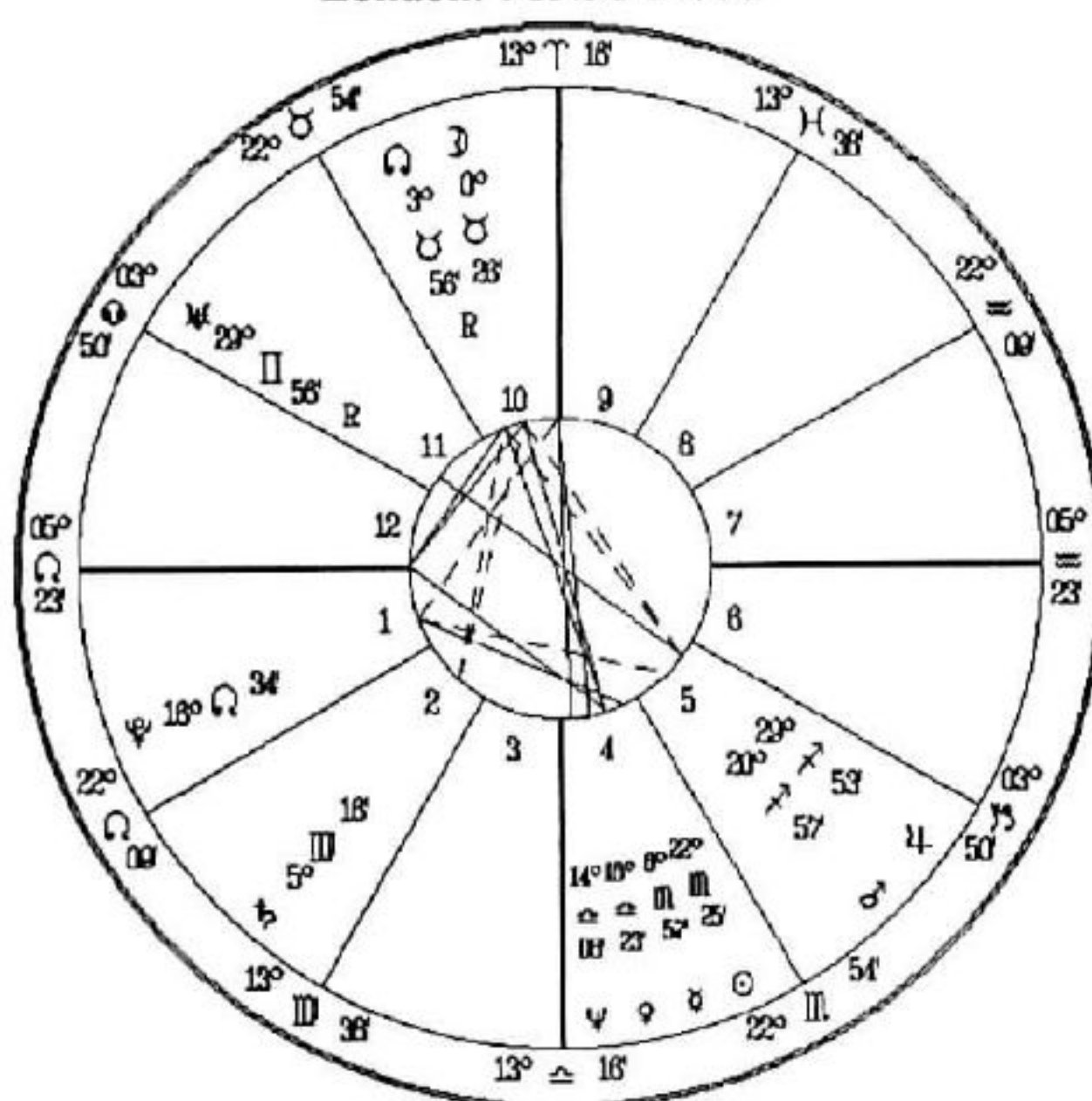


tory repeating itself. This time marked an opportunity to overcome an obsessive M U while her progressed D , as well as transiting h , was on her Q in the 10th house of public responsibilities. By her birthday in 2000 her D and h will have repeated that association with her Q ., perhaps offering another chance for a practical solution to an intense conflict.

Having all her personal planets in Q , except S , and all planets finally disposed by either the O or the D , Camilla was bound to play a parental role, and with Ceres, the mother asteroid, close to her Midheaven, and conjunct Prince Charles' D and Q , there is a strong family link.

Charles

9:14 PM GMT, November 14th 1948
London: 51N31 0W06



PRINCE CHARLES has more of an inclination to hide his emotions with Pluto in the first house embedded in his personality, a M O , and his personal planets in the 4th and 5th. When he was young his M h in the house of self-evaluation, would give a fear of not doing the right thing and, as it is also at the mid-point of O/S , it inhibits the prominent role he is expected to play. His Q E in aspect to the mid-point of S/V can undermine his will to the point of losing then suffering in silence.

For Charles, the magnetism of E was strong in the early 70's with its opposition to his Juno, the asteroid describing the partnership he expected, while his D had progressed to the 7th house and an opposition to his own E . Any E S is a struggle to let go of personal control and identify one's deep needs by sharing feelings with others. But Charles too knows the

social rules and, with his fixed ♄ at the top of the chart, in any power struggle with authority he would be likely to toe-the-line.

Both of them have the pride of a ♈ Ascendant and the affection of ♀, the ruler of their roots close to sensitive energies — a ☾ ♄ for Camilla, and a ♌ ♀ for Charles. So security and family expectations are dominant. And both have deep ♄ wounds in the 4th house of ancestors, perhaps making them aware of the pain caused by breaking old codes.

By 1977 things had changed for Camilla, with ♄ returning to her ♄ and ♌, questioning her sense of duty, then joining her Ascendant to start a new cycle. Now married and with children, she knew her husband was unfaithful and her ☾ wish to nurture may have regretted refusing the strong needs for closeness still being expressed by Charles. Around this time the couple renewed their intimacy. Camilla may have uncon-



sciously accepted the possible repetition of a royal pattern, and, like her great-great-grandmother, be willing to provide emotional protection to a vulnerable man. The circumstances are very different today but ♄ and ♌'s control of tradition are hard to break.

Her ♄ return coincided with the sensitive mix of transiting ♌ ☐ to ♄-♀. This followed ♌'s conjunction with her ♀, a chance to assess the results of previous mistakes and an appropriate time to overcome any martyr complex. ♌ and ♄ were testing Charles too, bringing a time of intense emotion and the start of a new cycle. ♌ on his IC, coinciding with his ♄ return in 1978, was the beginning of a serious royal plot to marry him off. But also at this time, he was again leaning towards Camilla for understanding and companionship.

Then in 1979 with ♌ on his ♀, and with ♄ at the mid-point of his ☐/♄, Charles suffered a deeply personal wound, over the tragic death of Lord Louis Mountbatten, an uncle who had been more like a surrogate father to him. During this shock he turned to Camilla for sympathy and proposed again at a time when ♄ conjoined her ♄ in the 4th house. This second offer of emotional security came with promise of family upheavals on both sides. By that time her ♀, symbol of identity, had progressed to both her ♌ and Ascendant, a chance to rethink her true role. Reacting with the discretion of her ancestor and with Charles' future in mind, once again she refused, reminding him of the trauma of Edward VIII's problems when he wanted to marry a divorced woman. A year later the Great Conjunction of ♄ and ♄ met on her ♀ and must have brought some regrets and doubts

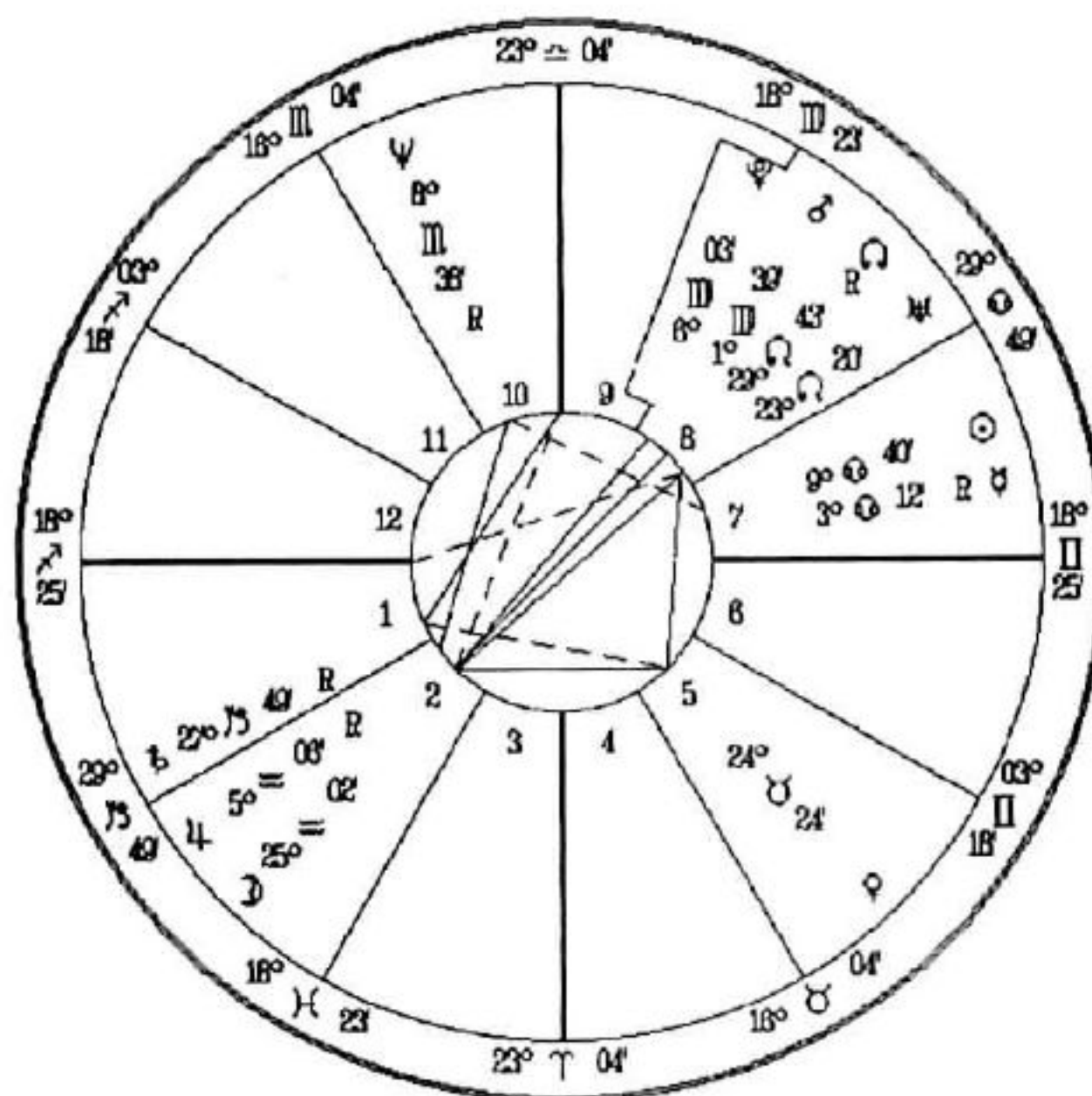
as her own marriage was faltering, but for his own good she encouraged Charles to marry Diana.

It is difficult for a prince with a ♄ Ascendant to find a partner who does not need the freedom of ♊, his 7th house sign. Diana certainly did with her restless ♃ in ♊♌ her ♋, and Camilla has her ♋ in the 11th house, a placement that encourages thinking for herself.

Diana

7:45 PM BST, July 1st 1961

Sandringham: 53N31, 0E31



When Charles married, in 1981, transiting ♄ was in his 4th house conjunct his Vesta, a concentration on family duty, while for Camilla it was squaring her 12th house ☾, an intense battle with her own needs. The “fairytale” wedding proceeded with transiting ♃ on Charles’ IC, ♋, then ♌ and on Diana’s MC. He was experiencing emotional limitations while his bride was facing intense public exposure. The “happy event” turned very quickly to a disappointment and shortly afterwards ♃ on Camilla’s IC, brought new chapters to all three characters.

History was used to royal marriages of convenience, never intended to be love-unions. But to Diana, an immature bride and child of the liberating sixties, duty may not have been the biggest part of the deal even though transiting ♄ had reached her MC with ♃ following behind. From the beginning, the match between a romantic girl and a sophisticated man, who had already lost his heart, was doomed. His natal ♃♌ her ♄ did not help as it guaranteed a power struggle. It was only a matter of time be-

fore the destructive forces set in. But in the meantime, Camilla, playing by the rules of social tradition, stayed in the background and even tried to help the new wife understand what was expected of her.

With ♀ □ ♀ and the strong 12th house, sacrifice may seem natural to Camilla. Also her natal MC lies at the midpoint of ♃/♀/♂, which, according to Ebertin³, can attract a karmic union. Two months before Camilla was born the biennial conjunction of ♀ and ♂ was at 27° ♈, just one degree from her MC, starting a new lesson of where and how personal action/reactions were likely to be crucial. In this case, the spontaneous action of ♂ dominating her public persona (MC) is so strong it can leave the desires of ♀ behind so that she only learns afterwards what she really wants.

The eighties were painful for the whole cast of this tragedy, with ♄ churning up deep feelings in the 4th house for Charles and Camilla. In Diana's chart it was still in the 10th, squaring her ♄ then meeting her ♀ while squaring her ♄, forcing her to face her delusions. In 1988 a lunar eclipse, and a year later a solar eclipse, stirred up the ♄-♄ ♂ of the royal couple in a power fight that exposed the "dirty laundry" for all to see. The decay of the fairy-tale marriage became all too public with gossip columns flourishing and personal conversations overheard.

With ♄ on her ♄, in the late 80's, Camilla's old-fashioned philosophy about mistresses was about to be tested. The infamous phone call between she and Charles occurred with ♄ on his ♄, and her ♄, exposing his pain and increasing her emotions. It was not made public until January 1993, after ♄ had reached his ☉. It was time to face what had been unconsciously destructive and Charles was forced to break away from her, temporarily at least. As his marriage fell apart, ♄ transited Camilla's ☽ and she too was ready to end hers.

When 1998 brought new challenges and opportunities for some realistic restructuring of this affair, ♄ was again in their 10th house, conjoining Charles' ♄ and ☽ an opportunity to come to terms with the past. ♄ in a waxing square to his ♄ could start the process of breaking down any fears and rigidity. The century will end with a ♄ ♂ on Charles ☉/♄. This power-packed meeting in his 5th house promises a very personal renewal, possibly a chance to eliminate old hurts and regain personal happiness. While it opposes Camilla's ♄ ♂, perhaps causing unwanted media attention, the conjunction may bring a period of initiation and/or healing, and a second chance to assert authority.



³ Reinhold Ebertin, *The Combination of Stellar Influences*, Ebertin-Verlag 1972, p.147

The Ruler of the Descendant

LIANELLA LIVALDI LAUN

I WANT TO focus here on a factor that is sometimes not given the attention it deserves in the interpretation of the horoscope though, especially with regard to couples, it plays a fundamental role. We quite naturally and spontaneously take immediate note of the position and the aspects of the ruler of the Ascendant as soon as we begin to examine an individual horoscope, and rightly so, since this planet influences our personalities and the course we take through life. The careful attention we pay to the ruler of ASC should also be given to the planet ruling the Descendant once we get into the complexities of interpreting the emotional life of the person under consideration since it provides us with valuable information regarding life as one of a couple. Please note that I am not speaking of the ruler of intercepted signs in the seventh house of the natal chart, but only of the planet that governs the sign on the cusp of the seventh house. The ruler of the Ascendant supports with its energy the motivations of the conscious personality, which is expressed by the ☉ and the ASC. On the other hand, the ruler of the Descendant shows what motivates us in our interpersonal relationships or what prompts us to get to know others and establish relationships with them. The energy of this planet refers to the experiences we have in connection with others and colours the way we relate to others.

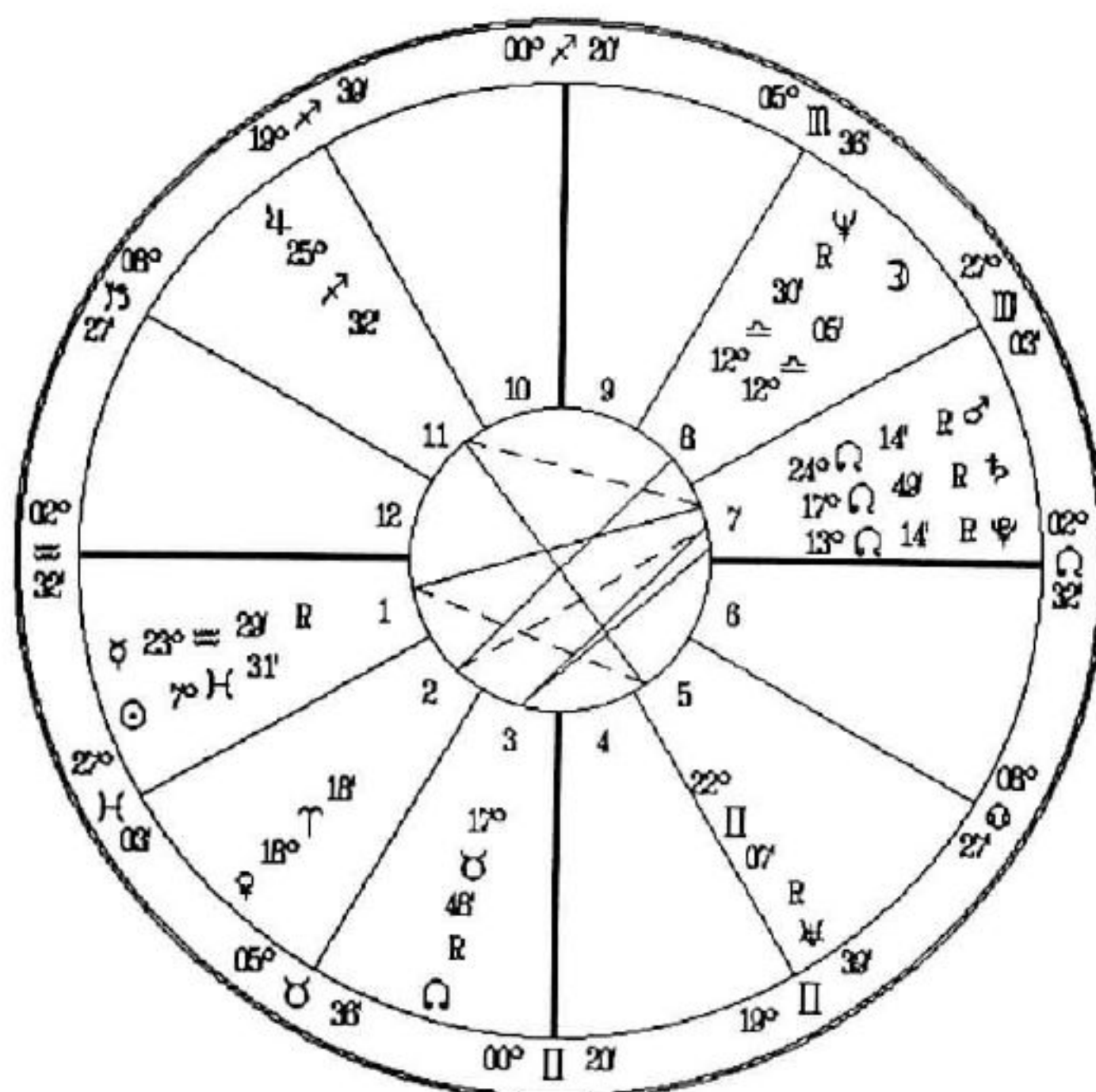
It is well known to professional astrologers that when we are preparing for a consultation regarding the emotional life, it is extremely important first to examine the relationship chart or the synastry and make a thorough preparation on the basis of the horoscopes of each of the partners in order to get an overall view of these two people and their relationship. The individual horoscopes tell us about sentimental needs, tastes in the erotic/emotional area, the capacity to give and receive love, the kind of relationship desired, the sort of person that attracts us and the sort that we attract, the principles and personal values that are important to the building of a base for the relationship as a couple and, finally, the individual horoscope tells us what we project onto others. This information is provided in particular by planets in the seventh house, by the positions and aspects of ♀, ♂, ☉, ☿ and by the planet ruling the Descendant.

The ruler of the Descendant acquires fundamental importance when we examine a horoscope with no planets in the seventh house. The 7th ruler reflects through its energy the values of the empty seventh house and provides information concerning the subject's love life. However, I have made a habit of always interpreting this ruling planet during my

analysis of the emotional life, even when the seventh contains many planets. The house position, aspects and, if we are dealing with a personal planet, the sign and element of the 7th house ruler enriches and completes the interpretation.

Fig. 1:

Rosemarie
5:55 AM MET, 27th February 1948
Villingen-Schwenningen, Germany: 48N04, 8E28



CONSIDER the case of Rosemarie (see Fig. 1), a client who has struggled to live her real nature in relationships. Her descendant is in ♎ and the ☉, its ruler, is unaspected in the first house in ♈. Even though the Sun is in the first house, its lack of aspects and location in the twelfth sign fail to provide a strong sense of its own identity. As soon as I touched on this situation, Rosemarie's eyes filled with tears because, she explained, what I had said reminded her of the time in her youth when as a result of this vague sense of identity she had suffered and met with a number of difficulties. If we look at ♂ in the horoscope we see that the energy of this planet is much more potent than that of the ☉. When this occurs, when the ♂ is stronger than the ☉ we have a personality that potentially could move mountains but who often lacks sufficient self-respect to make serious use of it. ♂ is in the seventh house ♂ ♎, ♌ ♏ and ♋ ♏. The male energy represented by ♂ is potent. These aspects indicate determination, strength and physical endurance. But when she was young, in spite of the fact that she had plenty of ideas and felt the

need to express herself creatively (σ in Ω) she lacked the courage (σ σ ♄ and a weak $\odot$) to make something concrete of her plans. Her strict education had caused her sense of identity to be still more uncertain, and the ♄ in ♌ , σ Ψ , did not help to strengthen her decisiveness. As a result she always chooses strong and wilful companions on whom she felt she could depend when she felt blocked by her own insecurity. The planets in the seventh house (σ , ♄ and ♁) clearly show her choice in the area of affections: marriage to a strong man who decided everything for her. She projected the qualities of her first house $\odot$ onto a companion and did not live them herself.

During the early years of marriage she left the task of solving essential problems to her husband. But with the passage of time she realized that she had become his creature without a will of her own and this shook her out of the torpor into which she had sunk. She began gradually to protect herself each time that she thought she was not acting on her own will and she reacted to pressure from her husband by saying that she was grateful for his advice and support but that after all she wanted to decide for herself. Her Ascendant in ♌ and σ * ♄ were beginning to demand tribute.

Conflicts with her husband followed. He (a Ω) did not want to share power with her, but Rosemarie managed to free herself from his influence, gain independence and take decisions which strengthened her sense of identity that until then been dormant. At first her husband had difficulty getting used to the change, but then he began to like the idea of having a more determined and self-assured companion. He continued to give her his support but without putting pressure on her over decisions. Their relationship benefited from the process by which Rosemarie became an individual. Her husband grew with her. The process of emancipation began when transit ♁ in ♍ stimulated her ♄ $\odot$ by trine, awakening the $\odot$ and causing Rosemarie to become aware of her own identity. She no longer needs a man who will dominate her because she now knows what she wants. In transforming herself she has also transformed her marriage. The $\odot$ reigns again over its kingdom, the seventh house, so she can live life as part of a couple in a more authentic way. Rosemarie has started working again. She gives courses in gymnastics which are held by agreement with a health insurance fund. Physical activity has made her still surer of herself. The participants in her group courses are very keen on her method of teaching and the way she gets people involved (♄ in the eleventh house: success with groups). The creative side of her personality, represented by the $\odot$ in ♄ and σ in Ω , is lived through music.

Rosemarie has started again to play the organ in church on Sundays. She has been fortunate for when one of the marriage partners begins to change the other is not always willing to accept it and give support. Not infrequently, a union goes to pieces when one of the two persons begins

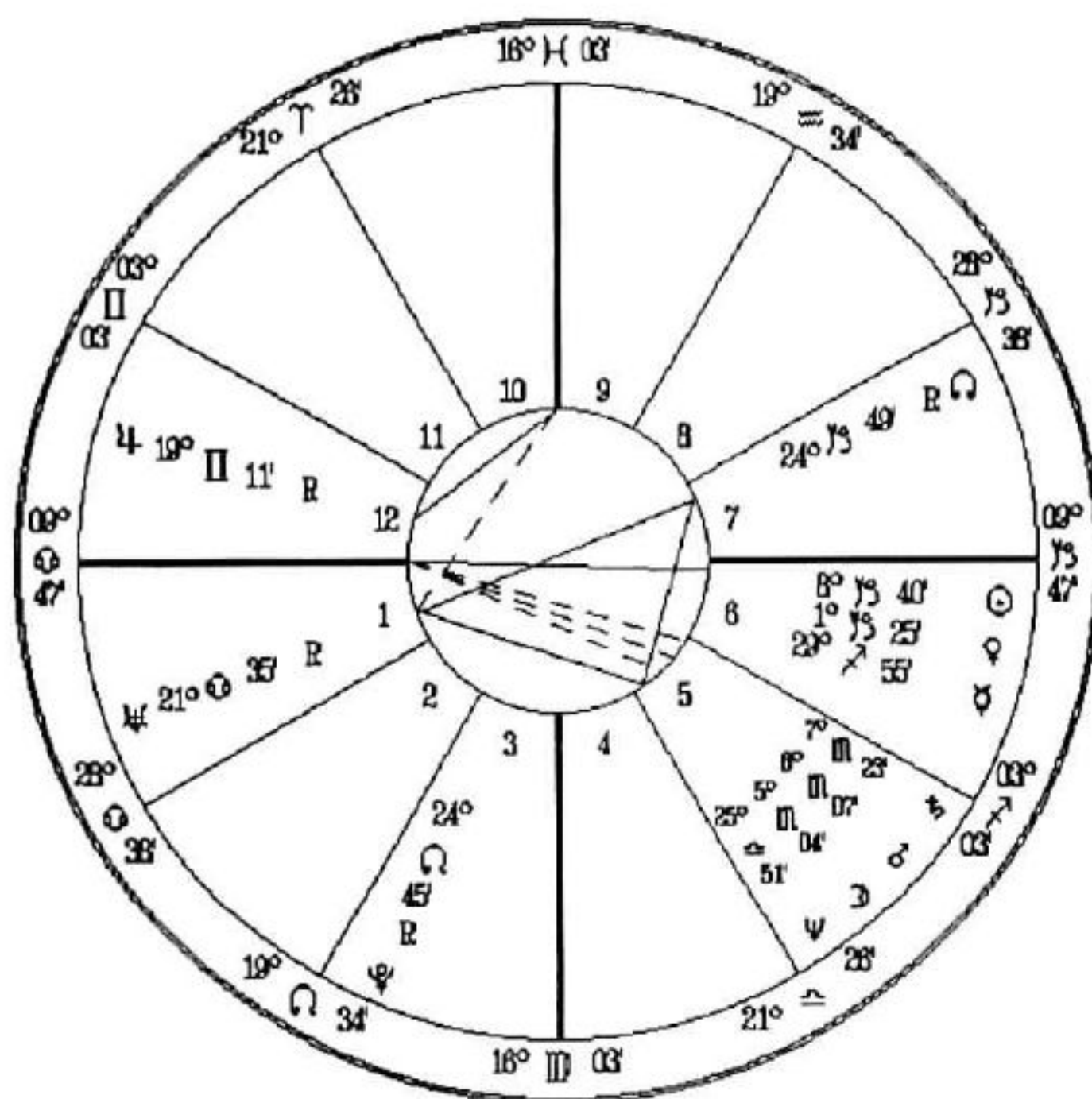
to change. Rosemarie herself was not altogether sure about how things would go when she started to bring changes into her relationship with her husband. But, as she told me, the energy that she felt during the transit of ♄ would not let her hesitate for a second in the pursuit of her goals.

I always carefully watch the position and aspects of the ruler of the Descendant in the relationship horoscope, when doing analysis for a couple, and in the solar revolution and lunar progressions when, for the year in question, I need to answer questions about matters of the heart. If the progressed Moon aspects the ruler of the natal Descendant, a chapter in the person's sentimental life may be closing and a new one will follow. It is also possible to get important information on the sentimental life of the person under examination from planetary transits when a slow planet stimulates the ruler of the Descendant. For example when transiting ♃ aspects natal ☉ there will be sudden important changes in the individual's life. How these changes will manifest themselves depends upon the astrological sector in which the ☉ is placed. If it is in the second house they could affect the conception the person has about material values, and then the transit of ♃ over the natal ☉ could bring new talents to light or the person's sense of his own value could undergo a change, either positive or negative depending upon events. However, if the ☉ is the ruler of the natal Descendant, these changes are likely to relate to the love life of the subject. In this case he could, as the result of an emotional experience, alter his opinion about personal or material values, or discover new talents in himself that he will develop together with the person he loves. If the experience has been positive, his sense of this value could be strengthened, or it could be weakened if the experience has been painful. Naturally we must also pay attention to the transit of the planet ruling the natal Descendant. It can also bring changes in our love lives or stimulate new insights or psychological processes regarding our relationships.

FIGURE 2 is the natal chart of Giovanna, a woman who, after twelve years of marriage, fell in love with a friend of the family. Although it was very hard for them to hurt their respective partners, they decided to leave their families and start life together. The ruler of the descendant here is also the ruler of the ☉'s sign, ♎. ♎ is in the fifth house, ♈♈. In 1992 ♎ transiting in ♎ squared its own natal place. This was an extremely important transit for Giovanna: not only did it mark the beginning of the second half of her life and the crisis that usually results from approaching forty, but ♎ has also a potent influence in her horoscope. Her life until that year there had not experienced many shocks or events of an overwhelming nature. Now it changed radically (♎ was transiting her eighth house). Not only did her apparently solid marriage break up, but she also had to give up custody of her children. They stayed with their father and grandmother; Giovanna can only have

Fig. 2:

Giovanna
4:50 PM MET, 30 December 1953
Massa Marittima, Italy: 43N03, 10E53



them on certain set days. A fifth house ♄ ♂ symbolizes separation from children as a result of a new love relationship (the fifth house is the house of children and love relationships) and the conflict with them. This separation, especially at the beginning, caused her a great deal of pain and remorse and it clouded early happiness with her new partner. Had ♄ not also been the Descendant ruler the changes would probably have still occurred, and the effect of the transit could have involved her relationship with her children, but this would probably not have involved any new relationship. It must however be noted that the close sextile from ♄, the descendant ruler, to the ☉ strengthens the ♄ ☉, which is situated exactly on the cusp of the seventh house.

WITH A BRIEF example I will illustrate the horoscope of a couple. The Davison Relationship Chart is similar to the integrated horoscope, the composite, at least in its interpretation, with the difference that in the composite the planets are analyzed not only in their positions in the houses but also in the signs. However, the relationship chart is not set up with the mid-point method, rather it is calculated on the point of intersection of all the data regarding the two persons concerned: date of birth, time of birth, geographical latitude and longitude. Once these points are found, they are added up and divided

Fig. 3:

Ilde
8:25 AM MET, 8th April 1950
Frankfurt am Main, Germany: 50N07, 8E40

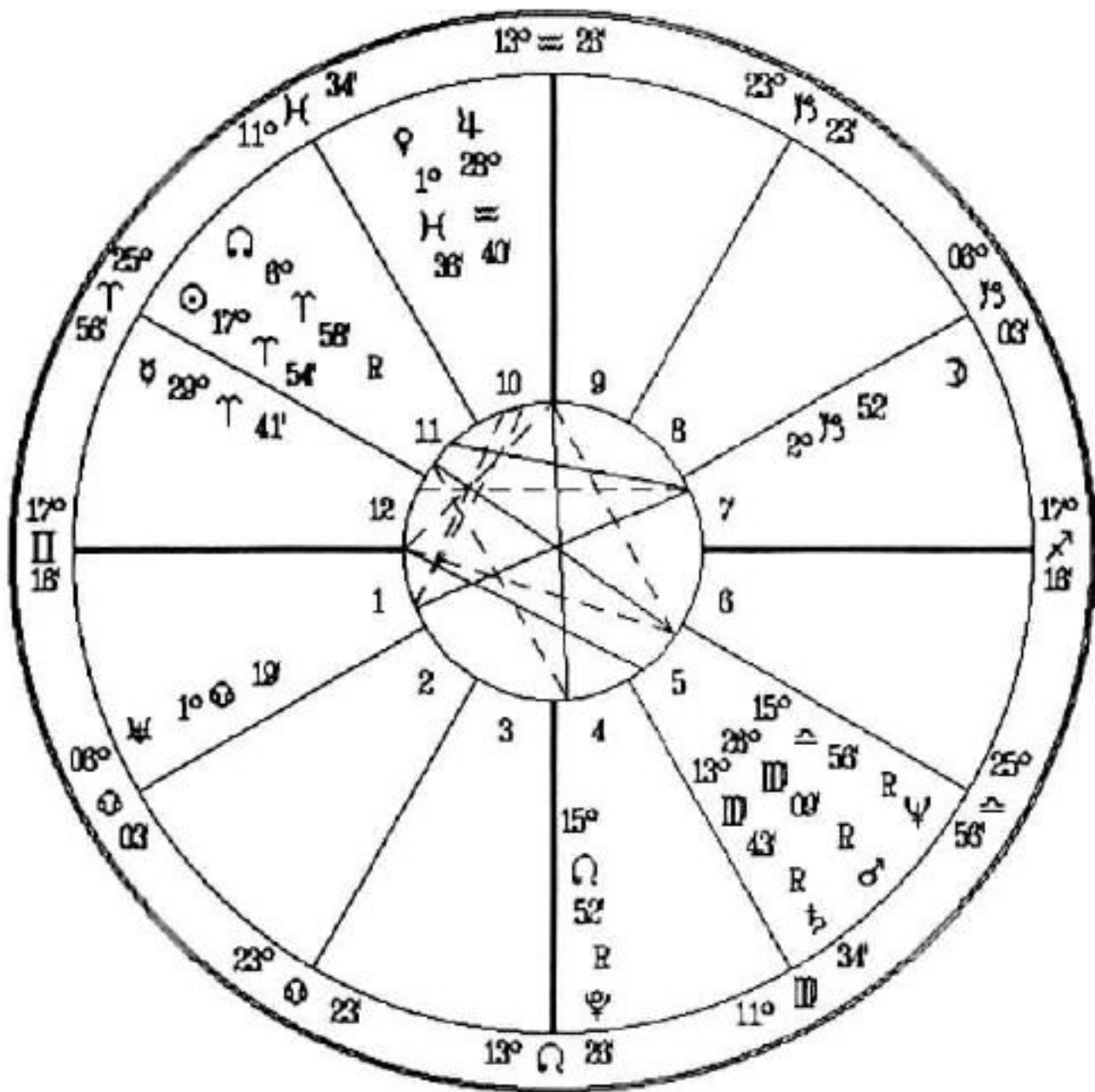
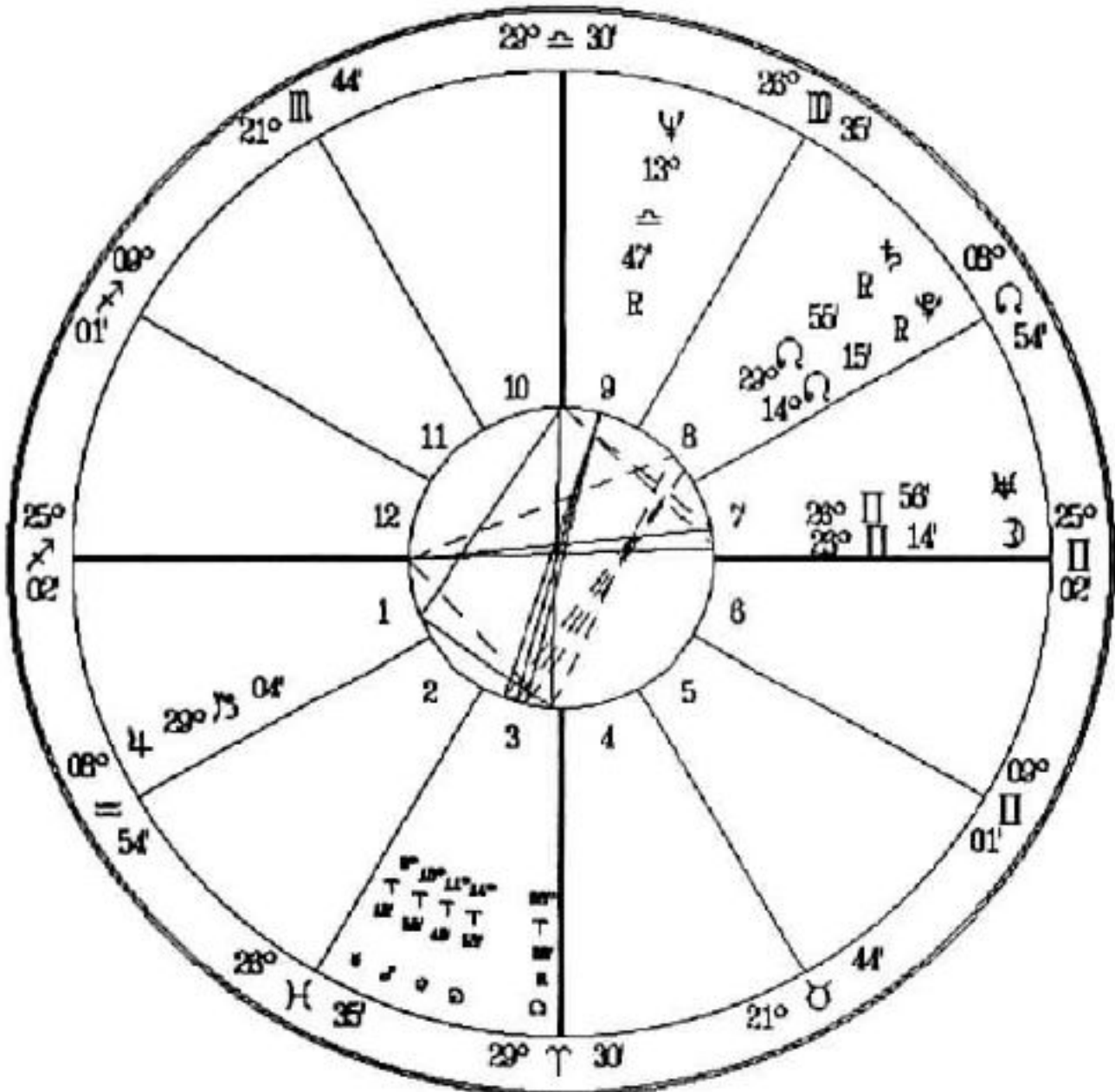


Fig. 4:

Andy
1:10 AM MET, 5th April 1949
Halle, Germany: 51N29, 11E58



by two. The new date and time of birth, and the coordinates that are obtained by this calculation enable us to set up a horoscope of the relationship. And since this method is based on mathematical data, it is possible to apply to it all predictive methods. For interpretation we can, of course, use the rulers of Ascendant and Descendant.

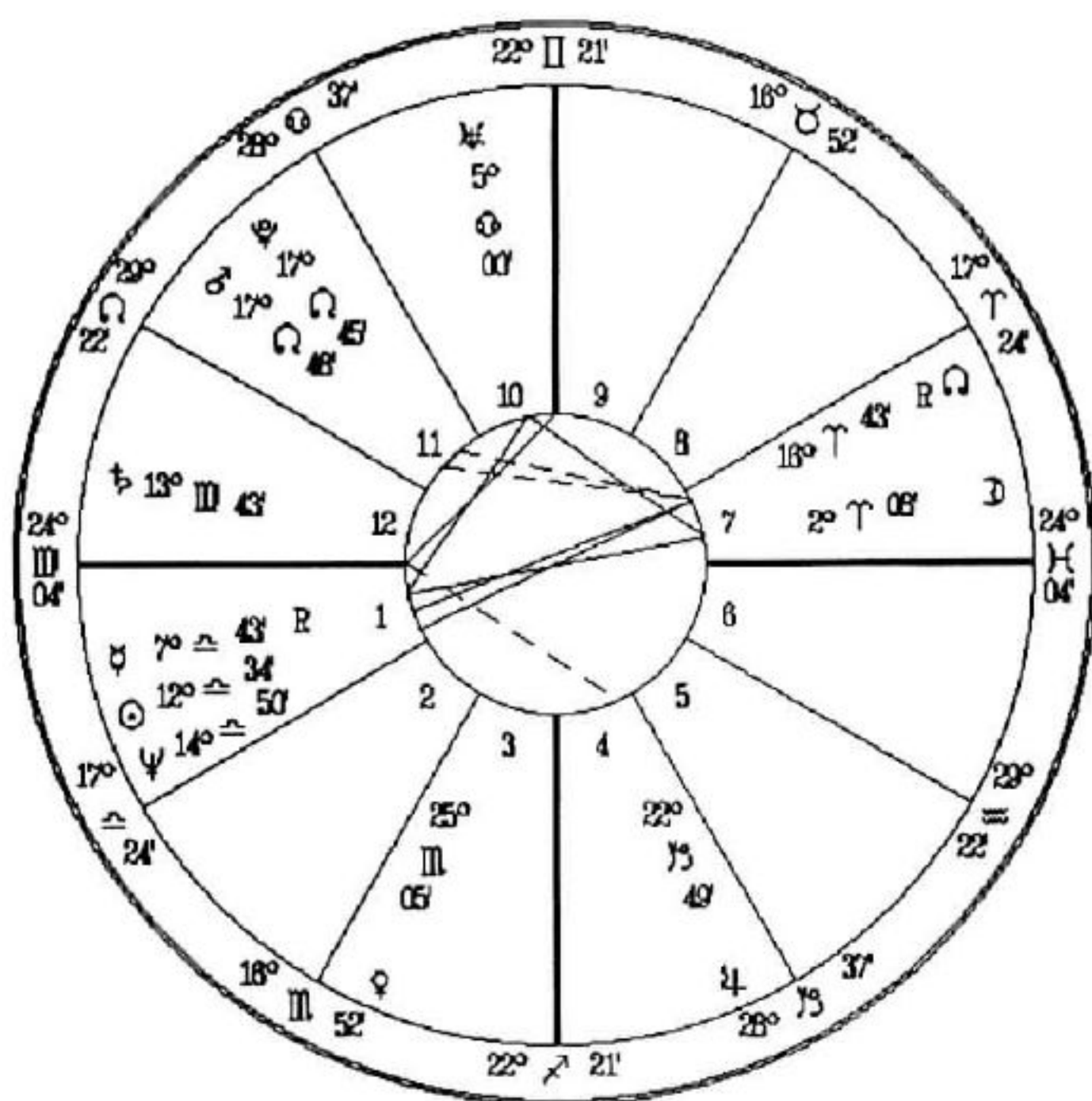


Fig. 5: **Davison Relationship chart for Ilde & Andy**

Ilde (figure 3) and Andy (figure 4) met at a series of seminars on esotericism. She is married, he is single. There came into being between them a very idealised relationship, platonic and slightly exasperated. Ilde would have liked something more from their relationship, but whenever she tried to convince her friend to put it on a more permanent basis, he would become vague and disappear for a while. ♄ and ♃ are the co-rulers of the Descendant in the Relationship horoscope (see figure 5), and these two planets both tend towards the idealization of situations and persons. ♄ is $\sigma \odot$, while ♃ is trine to the Ascendant of the relationship. Both aspects refer to a type of union tending towards sublimation. It is important to note that ♄, the planet that can cause a relationship to be lived in a concrete and realistic way, does not present aspects and is isolated in the twelfth house. The union between these two people can only be lived at a spiritual level, their relationship chart contains no aspects that are favorable to ordinary daily life as a couple. Their friendship began when transit ♄ was trine the relationship's Ascendant and this factor, too, encourages a relationship on a spiritual level between two people

and not one in which eroticism and the continuity of everyday life predominate. We need only glance at their horoscopes to see that both Andy and Ilde have $\odot \text{♂} \Psi$, and therefore both tend to attract situations and persons to be idealized. In every experience they look for the sublime. Both have the ♄ in the seventh house, they need to feel spiritually at one with the person they love. However, while Ilde with the ♄ in ♌ needs a solid relationship, Andy, with a Stellim in ♈ and ♄ in ♊ linked to ♁ on the seventh house cusp wants to feel free and not be strictly tied to anybody, he falls in and out of love with ease. Towards the end of 1996 their relationship came to an end. ♄ was then transiting in ♈ , in Andy's third house $\text{♈} \text{♀}$, the ruler of his natal descendant. It had been Ilde and Andy's dream to open a centre for esoteric studies together, where they would hold courses and seminars. The transit of ♄ over ♀ in Andy's third house not only announced the end of their relationship but also the end of their project (the third house symbolizes the study centre). At the time of the breakup, transiting ♄ was squaring Ilde's natal ♀ , which in her birth chart is $\text{♈} \text{♄}$, the ruler of her seventh house.

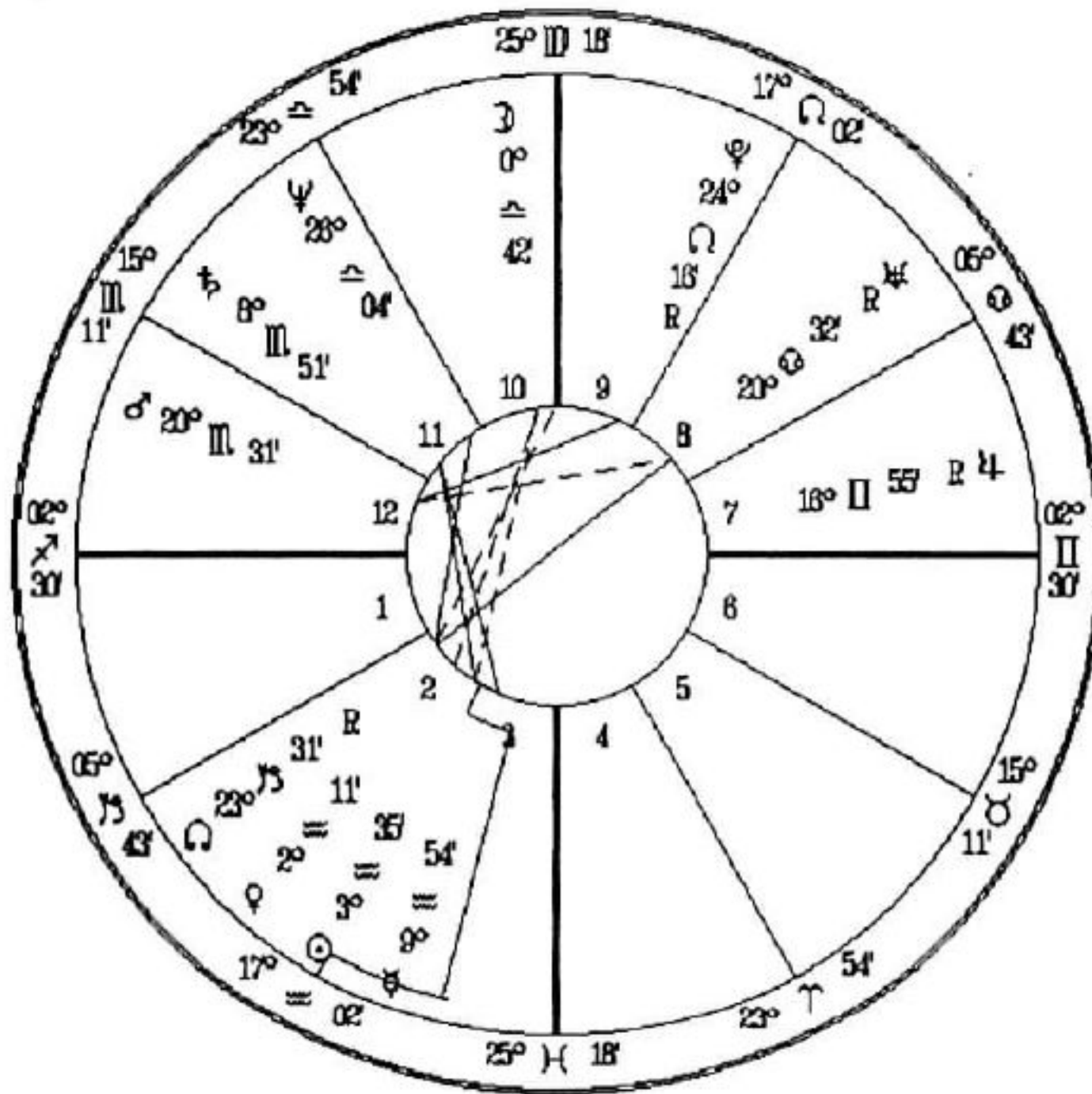


Fig. 6:

Marie

3:55 AM MET, 24th January 1954
Tübingen, Germany: 48N31, 9E02

THE NEXT example (see figure 6) involves the progressed ♄ of a woman who, as a girl, fell in love with an Italian sailor for whom she left the man she had been engaged to for six years. They met at the time when her progressed ♄ was squaring her natal $\odot \text{♈} \text{♀}$. How-

ever their relationship proper began with progressed ♃ □ natal ♀, her descendant ruler. This was when she left her fiancé. Shortly thereafter she became pregnant and was left by her lover. The short-lasting square between progressed ♃ and natal ♀ symbolizes the brief relationship they had while his ship was docked in Hamburg. However, when examining progressions it is advisable to also consider simultaneous astrological transits for progressions may be lived only on an unconscious level if they are not supported by the transits. The astrological transits of the spring of 1982 were important: ♃ was conjunct the Ascendant, ♄ was ♂ ♀ and at the same time □ ♄; and ♃ was □ ♀, the ruler of the Descendant.

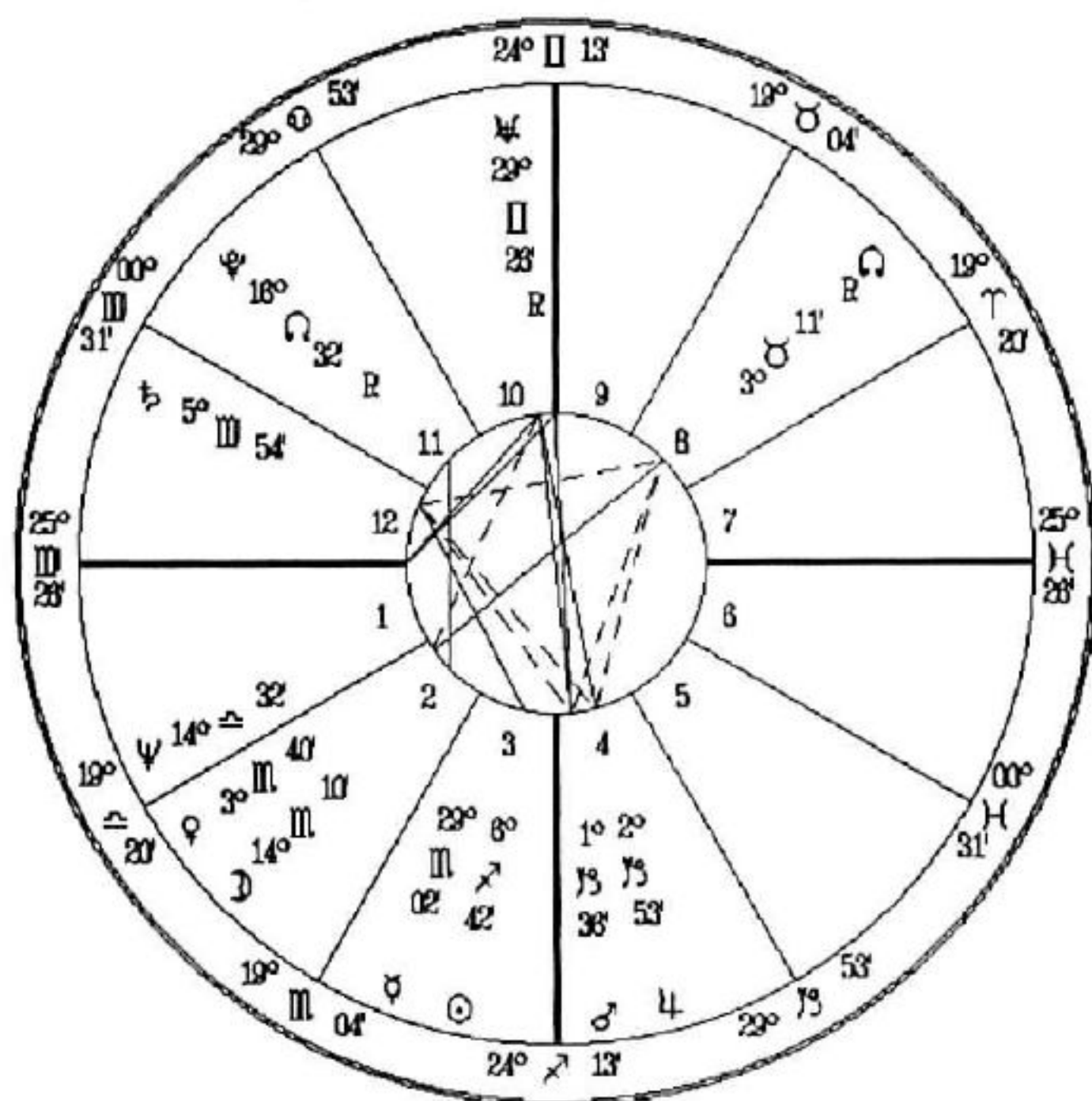


Fig. 7:

Kai

1:30 AM MET, 29th November 1948

Karlsruhe, Germany: 49N03, 8E24

FINALLY, a solar return. The native (see figure 7), after living together with his girlfriend, decided to make their union official. He had married young and, after the failure of that marriage, had not intended to remarry. Nevertheless, he did so in June 1996. ☉ is on the SR Descendant (see figure 8) with the ♃ in the second house of personal values. If we look at my client's natal horoscope we will note that he has ♃ on the Descendant, the sign in which the SR ♃ is placed. ♃ and ♀ rule this sector. In the solar return the ☉ is □ ♃. This hard aspect clearly reflects my client's internal conflict during the months preceding his decision to remarry. From the energy released by this square was born the

certainty of being ready for this step. Both the SR ♃ and the natal ♃ are in the second house. In the year in which the event took place, legal union acquired an important meaning in his scale of personal values.

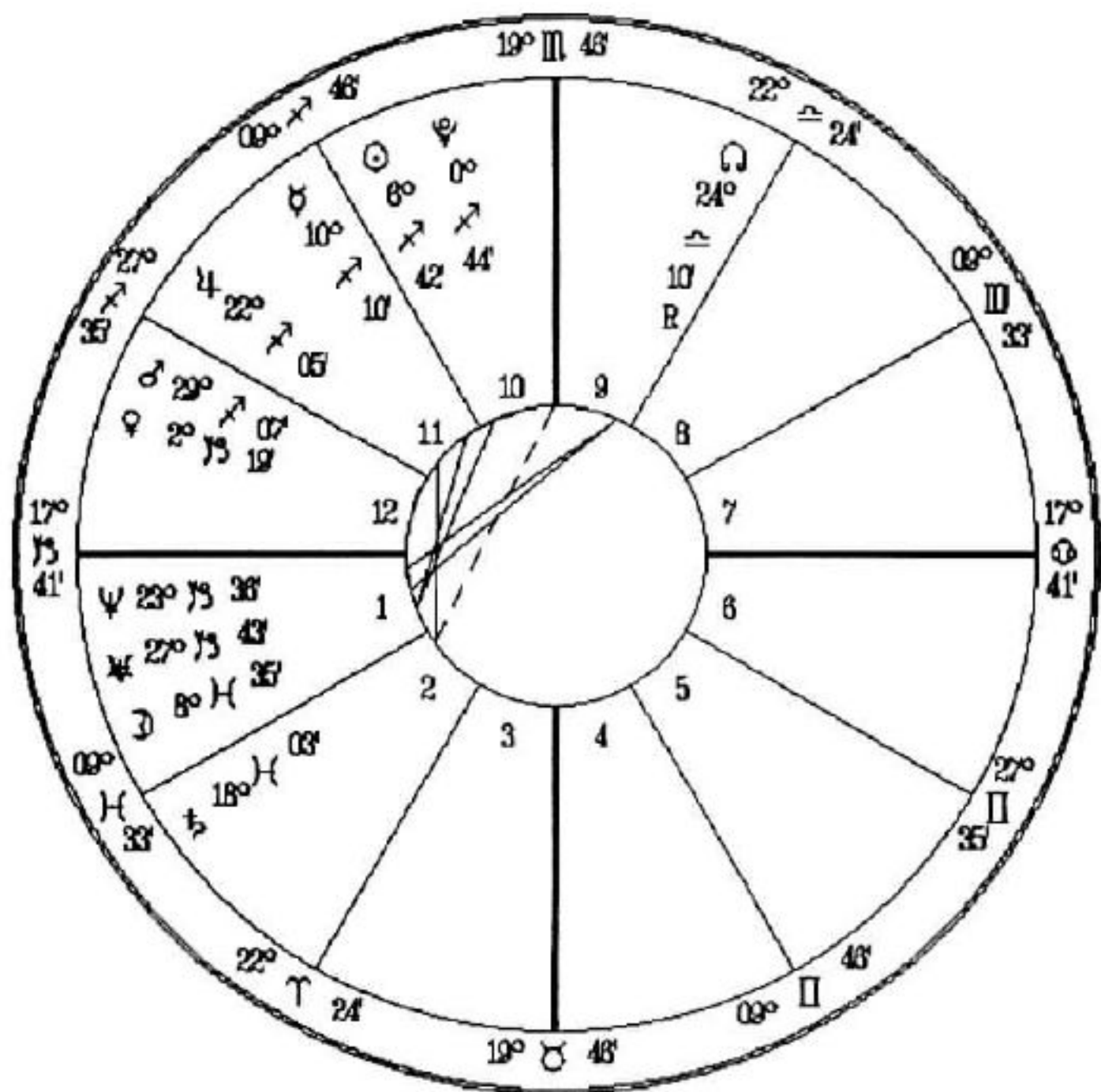


Fig. 8: Kai's 1995 solar return

Jupiter, the ruler of the natal descendant, was transiting his fourth house in the spring of 1996 and it was square to his first house ♀, the other ruler of ♎. This supported my client's decision to start a family, so making real a new ideal that had already begun to form in the period during which ♄ in the last degrees of ♎ was sextile his Descendant and trine the Ascendant.



The Moon in Air Signs

T. STAN RIDDLE

As is only to be expected, there is a fundamental dualism of effect in the manner in which this position is experienced and played out. There may be emotional detachment from the consequences of decisions relating to deeply felt familial bonds. On the other hand, decisions seeming to represent merely practical sharing of "objective" facts or information may sometimes prove to be bombshells disturbing emotional attachments to communication partners. The need to be able to talk, write, and think casually or commercially discharges the contents of more closely held emotional matters for which the native may not be able to use the reason

Here the fundamental needs of the soul (D) are for a harmless, non-disruptive (D) approach to exchanging with the relative opinions of others. The fundamental realignment of the family ancestry required of the native is a capacity to quickly dispose of internal mental conflicts by dispatching to mere irrelevancy the consequences of practical decisions involving close emotional ties. On the other hand, expediency in evaluating conflicting claims as the basis of commercial or personal advantage (II) are subjected to the concerns of continuing emotional commitment. The normal II capacity to disincline from emotionality in intellectual interchange, the sharing of facts and information as relative commodities lacking significant absolute standing takes on a deeper dimension here. There may emerge a realization of incompatibility based upon what to others might seem an insubstantial or trivial aspect of one's viewpoint.

The D as representative of one's personal humility or self-assessment of weakness motivates within the native an uncertainty about the use of quicksilver expediency. There may be a deep concern for language, an interest in the deeper emotional implications within words, and a deep inquiry into the roots of communication (II). There is a deep concern for a commonality in one's dealings with others (II) that does not involve the native in undue emotional involvement. The native may be attracted to people who have a talent for keeping relationship uninvolved with the subtleties, difficulties, and complexities that they abhor. They may feel more comfortable and more easily familiar with people who are able to extend simplicity to them through a ruthless dispatch of all nagging complexities. This native will thrive when surrounded with keen-witted sophisticates unburdened by dark ambiguities, choler or melancholy. They need to be unburdened of difficult choices. The parental nurturer may have sustained a life of difficult indecision through the emotional play of talking out deep "what if" scenarios through and or with this in-

fant native. This use of the infant native would have put vicarious strains of mental tension on the child. The irresolute parent involving her child in sharing dilemmas of imperfect solutions to real life demands for choice would here create a sensitivity to the consequences of called for practical decisions out of all proportion to normal Π considerations.

$\mathcal{D} \approx$ The personally felt vulnerability or weakness is in the arena of establishing equality in relationships. The native's early conditioning is of emotional security depending upon consideration, selflessness, and an enthusiasm for sharing ($\approx$). Mother may have made the inclusivity within her feelings contingent upon being a partner to her. While the infant native was small, the mother's insecurity about her balance and fair-mindedness was reassured through baby. Behavior exemplifying cultural quickness, grace, charm, tactfulness and compromise makes mother content. The early lesson for the native is that: "I am nurtured when appreciating others."

The inadequacy of self is felt to be a doubt ($\mathcal{D}$) about one's capacity for equilibrium ($\approx$) in maintaining a balanced and harmonious relationship. Secret insecurities prompt timidity and inoffensiveness in striking a bargain with significant others. The emotional need is for adult restraint of impulse ($\approx$). This is exemplified in attraction to friends who will allow one to deliberate on choices, with whom one can talk over both sides of every issue. The native seeks patience while sorting out the felt complexities of giving issues a fair shake. The soft spot of the native is an uncertainty about fairness. The native is seeking foundations ensuring slow and steady growth ($\mathcal{D}$) of a high-minded social consciousness. This native is weak and uncertain in extending to others social grace and harmonious gestures. Remembrance of the complexity that entangles ($\mathcal{D}$) embraces the impulse to defer self-centeredness in favor of compromise ($\approx$). Here is a tendency toward avoidance of confrontation ($\mathcal{D}$) over issues of justice and a sensitive intuition of deeper ramifications residing in any agreements or giving of one's word ($\approx$). Humility ($\mathcal{D}$) exemplifies the native's public approach to taking others as equals.

A concern for commonality (lowest common denominator = $\mathcal{D}$) affects the quest for eager participation with mature individuals. This appears as a sensing of the hidden emotional terrain behind both the giving and receiving of signals of balanced demeanor. Perhaps the native recalls a loss of loved one due to an over-reliance upon the arts of practiced social etiquette. Social etiquette as a practiced buffer allowing for graceful interaction can mask a failure to provide for real self-service. I am reminded of a quotation (source unremembered): "Self pride, as sins go, is not so bad as self neglect." The $\mathcal{D}$ in $\approx$ must remember this. The knee jerk reaction of $\mathcal{D}$ in $\approx$ is self-restraint, giving way to others in the hope of peace, justice, and being popular. The developmental need of this

soul is for a context in which practice (D) is afforded for the immature understandings of relationship. One of the hexagrams of the *I Ching*, *Grace*, exemplifies D in ☵. It reads: "Grace -- beauty of form -- is necessary in any union if it is be well ordered and pleasing rather than disordered and chaotic. Grace has success in small matters... However, it is not the essential or fundamental thing; it is only the ornament and must therefore be used sparingly and only in little things."

 represents all behaviors grounded in a sure "knowledge" of a purpose for one's individual human existence: to be pulled by the future. This sign is characterized by "extremes" in focusing the will, thus eliminating all distractions caused by compromising equivocation and considerations, thus freeing the individual from wasted deliberations concerning relationship. There is a scientific equanimity grounded in the truth of an absolute "knowing" about one's actions. With utter disregard for sympathy, ☵ is associated with the "Kingdom of Heaven" and the abyss separating the sheep from the goats. There is here a cold bloodedness in self-assurance—a *sang froid*—as ☵ has the tendency to be unemotional. He is concerned with the Group life, with the soul (but not self-reflectively). There are profligate powers of self, and an utter disregard for doubt. This is the sign of completely successful alignment with humanity's highest standards.

The essence of ☵ is to "go boldly where no man has gone before;" to embrace inexperience, thus escaping reliance upon the past as all that is "tried, true, and proven" (O). There can be an anarchistic rebellion against all norms that defeat freedom. ☵ seeks to catalyze complete communication. He seeks to create a form of emotional relationship with others, which allows complete reflection of all successes and failure otherwise concealed.

The fundamental realignment of the family ancestry (D) required of the native by his family is toward an inner reliance upon fearlessness in association and disassociation. The need is to develop, over time, a complete disregard for conforming to consensus opinions and alacrity in responding to evidence of mutual interest. The alchemical formula: *solve et coagula* refers to the function of ☵. The immaturity (D) within the parental dyad was perceived by the native infant as an inadequacy or difficulty in completing an alignment with one's own spirit of freedom. One of the parents reflected a reluctance to undertake risk in confronting the unknown. One parent needed support for his or her own truth. The D in ☵ native supported that parent in discovering his/her own truth of being. One parent quite possibly nurtured a complete self-reliance and a rejection of any dependency. Reciprocity (D) is developed in which the more emotionally connected parent allows complete mutual pursuit of true interests without imposing burdensome demands. The perceived lack within the parental dyad was centered about the establishment of

ultimate principles upon which the dyad could agree: the freedom to pursue one's own light of truth in order to honor what one knows. With the $\mathcal{D}$ in $\approx$, one of the parents instilled doubt in his/her partner about the quick release and complete dispatch of useless contacts ($\approx$).

The native with the $\mathcal{D}$ in $\approx$ seeks to retain emotional solidarity with others through establishing unique aristocratic privilege (both his own and others). The basic aim of the $\mathcal{D}$ in $\approx$ is utterly complete disclosure: surrender to the impulse toward freedom.

There is a completely sensitive ($\mathcal{D}$) reading of interest/disinterest in spiritual commonality or indifference. This $\mathcal{D}$ sign must nurture a need to reveal ($\approx$). There is a deep inquiry into the individual spirit's destiny to fulfill its purpose through the releasing of genius in service to human excellence. Rudolph Steiner exemplifies the $\mathcal{D}$ in $\approx$. In his book: *Prayers For Parents and Children* (Steiner Press 1943), he makes a statement: "The basic aim of the Science of the Spirit is to permit us slowly and gradually to make real sense of the meaning of existence and life."

The emotional valence that opens to others ($\mathcal{D}$) is contingent upon the allowing of expression of the true self: distaste or desire ($\approx$). This becomes the foundation stone necessary to providing fullness of life. Complete extreme concentration depends upon effective dispatch of all concerns. An example might be seen in the 1991 invasion of Kuwait by the United States to oust Iraq. The United States' chart has the $\mathcal{D}$ in $\approx$. This provides the concentration of will ($\approx$) allowing complete future freedom from nagging doubts caused by half way measures.

The native with the $\mathcal{D}$ in $\approx$ most likely has feelings that are open and clear about the agendas of others. They are emotionally instinctive and sensitive to human desire ($\approx$ is the knowledge of basic human drives). The $\mathcal{D}$ in $\approx$ may show that association with other's libido drives brings instability and pressure to escape commitment other than expedience and timely convenience. The emotional habit is to acquire penetration and mastery over nature's drives through conceptual enlightenment regarding their design.

Let us think about the $\mathcal{D}$ in the air Element. The emotional need ($\mathcal{D}$) is for objectivity, judgment, discernment, correction and discrimination (Air). $\approx$ is non conforming, eccentric, and erratic; it untangles. It is transparent (air element). There is a need to grow in capacity ($\mathcal{D}$) to comprehend or grasp the transparent clarity of the truth and the means whereby humanity is sorted: wheat from the chaff. In the Scripture parable, the wheat and the chaff were allowed to grow up together and then separated. $\approx$ is intolerance of chaff.

$\approx$ is associated with friendship, happiness, goals, aims, wishes, clubs, groups, affiliations, and freedom. The soul with the $\mathcal{D}$ in $\approx$ has been attracted to circumstances in which the fundamental realignment of the ancestry was toward the need within the family to provide unconditioned open communication. $\mathcal{D}$ in $\approx$ reveals the gradual development ($\mathcal{D}$) of an

alignment with others of "like mind", those possessing real affinity for oneself. One's listening to the environment (D) is for essential truth (≈).

There is no patience in ≈. The emotional hunger is for people of identified sameness, through which the fulfillment of desire can occur. Other interpretations flow from this: Group identification (≈) makes emotional demands (D). Happiness in fulfilling life's privileges (≈) involves one in reciprocity (D) (Moon). There may be caution (D) in fulfilling desire (≈). There may be patience (D) in dealing with equals (≈). One may be inconstant (D) with friends (≈). All overcoming of self-restriction and one's abandonment to politically correct truth (≈) involves oneself in commitments and emotional entanglements (D).

Here is the need to nurture (D) genius (≈). ≈ is fixed air: certainty of judgment. Here we seek comfortable association with non-demanding types who will accept us, absolutely. One's familiars must be inventive, creative, liberated, original, happy and free. If not, they are excluded (D). One is emotionally attracted to self-realized types. The capacity for dispatching doubt and moving on typifies ≈. Family attachments must support one's unique interests and talents. Humanitarian advice is oriented toward freeing oneself from the past. The D is one's unconscious emotional orientation. ≈ establishes planes relative to gravity. ≈ regulates relations according to principles of human order using a cool intellectual assessment. ≈ cares for nothing but its passion for fulfilling its highest desires for human mastery: the establishment of excellence and providing for the privileges of the superior. ≈ is "sorted": the application of a test that proves that likes belong together.

The D reveals growth over time. It reveals inadequacy, immaturity and sensitivity. It seeks to retain emotional solidarity with others in a mode according to the sign in which it is. Humility drives a deep and fundamental inquiry into one's roots of attachment to life. The D requires submission and receptivity to those roots. When in ≈, her sensed agenda for emotional development is the accumulation of uncompromising ideals. There is a fundamentally solid concern (D) for principles and ideals of freedom. Emotional attachments seem familiar when they provide means for escaping limitation. D in ≈ feels dispassionate and uninvolved. These people mind their own business. They have an acceptance of the variety of types necessary for people pursuing human freedom and unique paths to self-realization. Their form of emotional relation is uncompromising (≈).



Horary astrology:

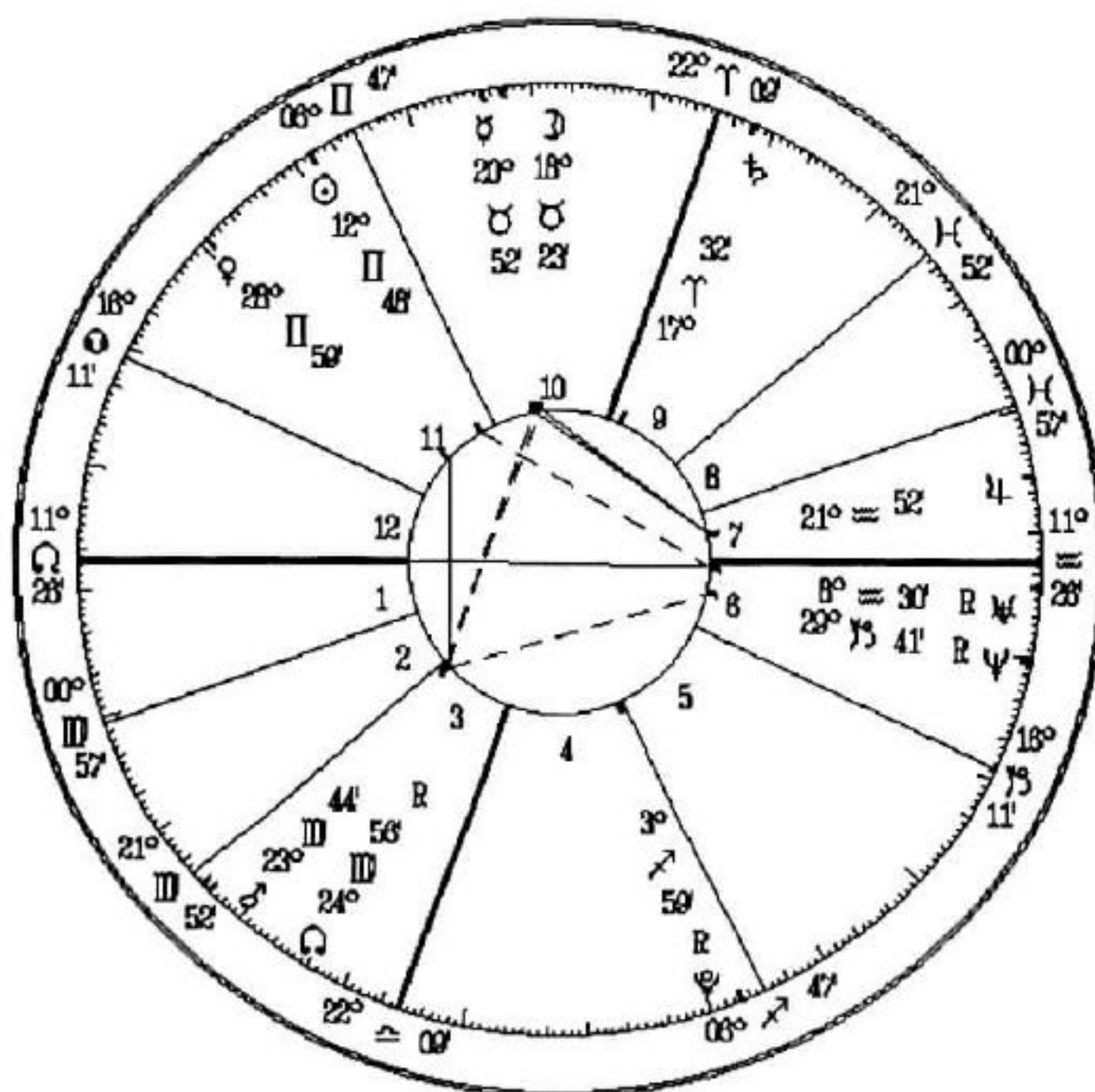
Will We Get the Deposit Back ?

RUTH BAKER Q.H.P.

TWO YEARS ago my husband and I paid a £500 deposit on a rented flat for our daughter. When she recently vacated the flat there was some question as to whether the deposit would be refunded to us because of considerable damage having been done to the floor by a careless removal firm. Having agreed to pay the bill for the floor while trying to recover the money from the removal firm we naturally expected our deposit to be refunded. It seemed a good moment for a horary chart.

Will we get the deposit back?

8:30 AM GMT, June 3rd, 1997. 51N48, 1E09



We are represented by the Ascendant ruler, the ☉, and by the ♎. The person with whom we are in dispute, the deposit holder, is represented by the 7th house ruler, ♂, peregrine and in fall in ♎. The 8th house ruler, ♃, signifies his resources. The actual property is represented by the 4th

house ruler, ♀, as it is no longer owned by our daughter. ♀ peregrine and just under the ☉'s beams shows the property's damaged state. The fact that she is about to change signs shows the flat changing hands -- a new tenant is moving in.

Our resources are shown by the 2nd house ruler ♄, also peregrine. The mutual reception between ♄ and ♀ by sign shows the link between our money and the property.

What we need to see is some transference from the deposit holder's resources to ours. ♄ applies to ☐ ♃, as does the ♄, indicating that there may be yet more difficulty in recovering our money. ♃ positioned in the 7th house in its own term shows that the deposit holder has the whip hand and has every intention of hanging on to the money. However, our significator, the ☉, applying to * ♃, and both in fortunate houses, shows that we should reach some agreement. The mutual reception between the ☉ and ♃ by triplicity confirms this. The ♄'s first application is to ♂ ♄ (our resources) and the ☉, our significator, is in the 11th house of our hopes and wishes. ♀ ruling the property 4th and the end of the matter is also in the 11th. The ☉'s antiscion falls nicely on ☊ and the antiscion of the ♄ falls right on the Ascendant. We will recover our deposit.

After some further wrangling, our deposit was refunded in full on July 14th, 1997.



Confirmation of President Clinton's time of birth

It has long been recognized that in any conflict the aggressor or challenger is depicted by the First House of the chart cast for the moment when hostilities begin. This applies to political elections, wars, sporting events, trials and any form of competition or conflict. It is one of the basic ground rules of Mundane Astrology.

There can be no doubt that the United States was the aggressor in the December 17, 1998 bombing attack on Iraq. The first missile landed on Baghdad (33N21, 44E25), as timed from live TV coverage of the event, at 00:49:49 AM BAT, December 17, 1998 (21:49:49 UT, December 16). At that moment 6° 06' ♌ was rising.

Readers should refer to my article on pages 35-44 of the previous issue of this magazine, "The Humiliation of President Clinton" (*Considerations*, XIII: 4). They will then see that this attack organized by the US President on the eve of his Impeachment hearings occurred as his natal Ascendant was rising at Baghdad. To my mind, this clearly confirms the 6° ♌ ascending chart (08:51 AM CST; August 19, 1946; 33N40, 93W35). It should also be noted that at the time of Clinton's televised confession speech on August 17, 1998, the converse transit ♄ was at 6° 06' ♏ (see page 42 of the above article).

—Editor

Kenneth Starr Inspector Javet or Don Quixote?

ALAN J. OUIMET

LIKE A GUNSHOT across the bow of the Presidency the Starr Report was released at 3:45 p.m. on September 9, 1998. The American public has been waiting for this report for a long time. What over the five-year period has this modern Inspector Javert uncovered? Crimes — obstruction of justice — or only sex? Curiously, the astrological signature of the Starr Report reflects much of the natal chart of Ken Starr himself — almost as if destiny has slated this man for this moment.



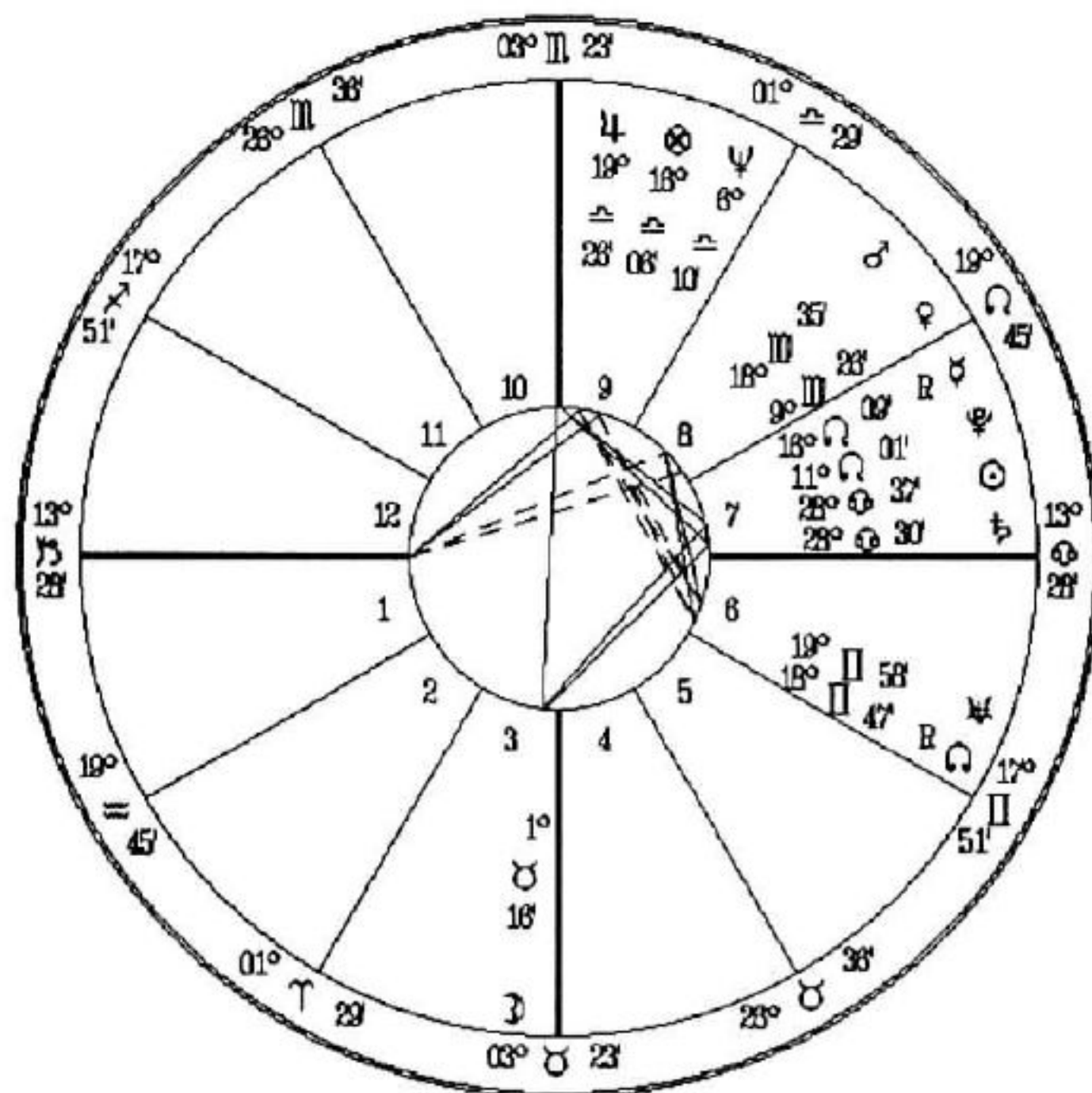
In a recent *New York Times* article Judge Starr was described as a "deeply religious man" whose father was a fundamentalist preacher remembered for his "hellfire and damnation" sermons especially on the issue of sex. One of his early work associates, a fellow Supreme Court clerk, said Starr "would be more bothered than the average prosecutor by these kinds of sexual matters... He has a very, very strong moral center. He is not the kind of person ... who is going to say 'boys will be boys'" Starr has sometimes compared himself to TV's old Sergeant Friday: "Facts, all I want is facts." Whenever asked about his job, the normal Starr response is "Our job is to get to the truth and let the truth speak for itself."

Starr's natal chart certainly does tell a tale. His stern character is choreographed with his ☉ ♂ ♄ in ♉ displaying not only his role in life as judge but also the stern upbringing in his home (♏) as a child. Further, ☉-♄ is ☐ ♀ — not a very pleasant home in which to be brought up. "Ken was raised in a home where there was no monkey business," said a woman who attended his father's church. If anything can be said of ☉-♄, it is duty — and punishment — you reap what you sow.

Added to his 7th House stellium is ♀ ♂ ♄ — a mind that is black and white: "our job is to get to the truth." As deep probing and obsessive

mind, not satisfied until everything is unearthed. This position is not unusual for a prosecutor. ♄-♊ is the detective, the FBI agent of the zodiac. Such a stellium, ☉-♋-♄-♊, does speak to us of powerful enemies, legal matters and a deep and profound respect for authority, tradition and the law, which, with MC in ♍, he will profess as his way of life. ♃ □ ♂ stokes the fire of independence and fits well with his job as OIC — the Office of Independent Counsel.

Judge Kenneth W. Starr
6:46 p.m. CST, July 21, 1946
Vernon, Texas: 34N09, 99W17



And what about his outlook on sex? ♂ and ♀ in ♍ is certainly telling. How many of us would want to date a ♂-♀ in ♍? For a male, a possible disaster; for a female, a possible godsend. Propriety and correctness in matters of sex are apparent. His ♀/♂ = ♋ midpoint suggests, according to Ebertin: "Inhibitions in love life, an inclination to adultery, an abnormal and pathological sex expression. A Separation in love." This is energized by ♀/♂ = ☉. ♂ and ♀ are not conjunct. ♀ makes no Ptolemaic aspects. It is therefore running amok and overwhelmingly powerful. ♀ is in its Fall suggesting the tendency to be over-analytical, critical and inhibited in matters of love. It is a position of fastidiousness and shyness. An unaspected ♀, according to Bil Tierney, is "less impelled to consider others' needs within his psyche ... can be quite undemonstrative ... he may attain intense satisfaction from an exclusively valued area of his personal

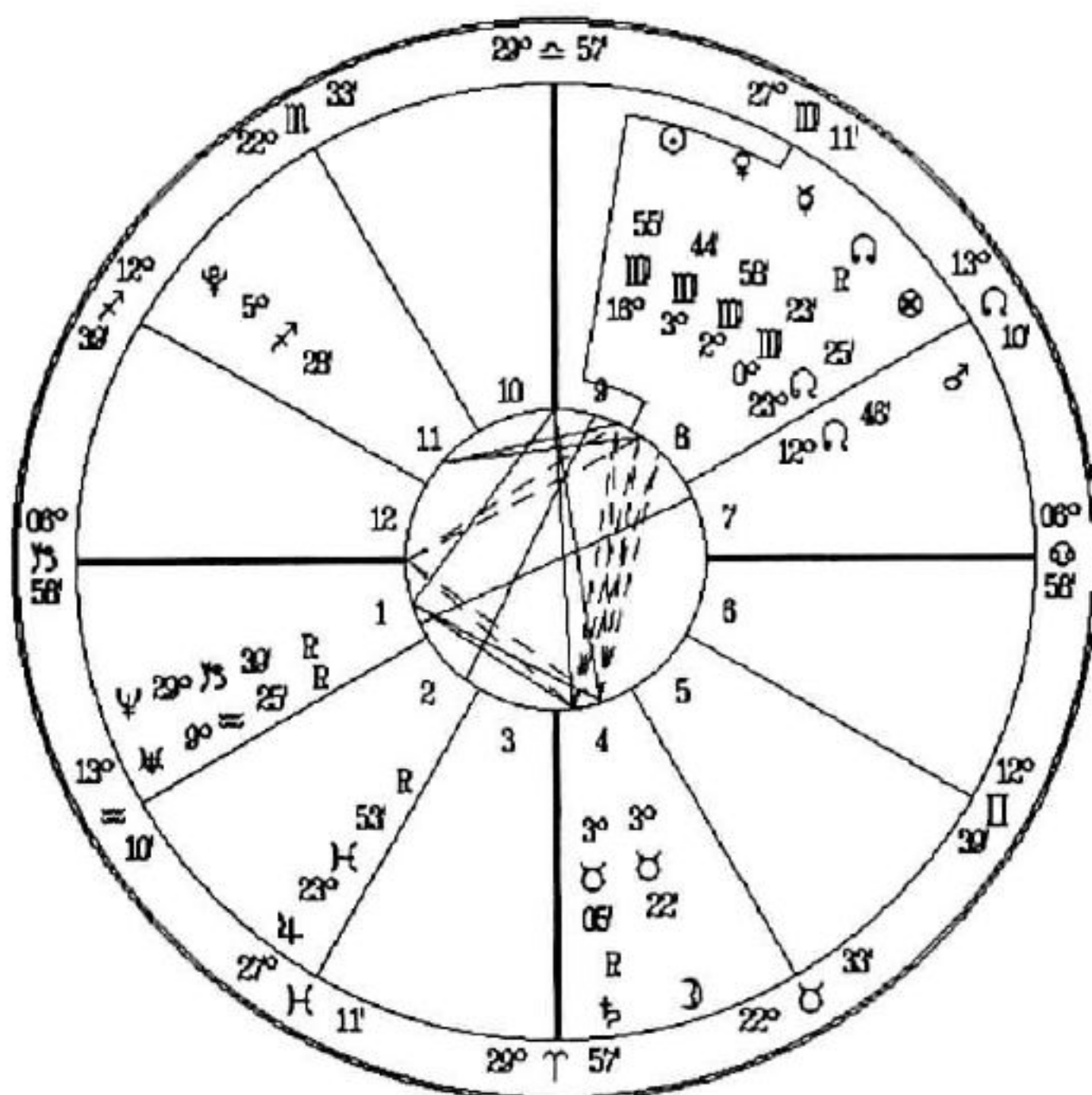
= ♀ suggests "kindness and a good heart." ☉/4 = ♀ confers a "harmonious sex life." True, ♄ = ♀/♂ does show inhibitions but must they be of the "abnormal pathological sex expression" kind? Generally, his horoscope does not support this conclusion.

The day the Starr Report was released transiting ☉ was conjunct Starr's natal ♂ (III) □ ♀ (II), emphasizing not only his role as independent counselor but also the developmental tension of being correct in disseminating an intensely scintillating report in matters concerning the 5th and 8th Houses — romance and sex. It was bound to cause unrest.

Starr Report

3:45 p.m. EDT, September 9, 1998

Washington DC: 38N43, 77W01



Looking alone at the transits of the day for Washington D.C., the old and esteemed late astrologer Sepharial, as if hauntingly beckoning from the past, seems eerily to hit the nail on the head. Delivered to the House of Representatives at 3:45 PM, the Starr Report has the MC at 29°57' ♌, a critical degree emphasizing among many things this critical moment for society, the weighty point of law at issue and the pending need for things to 'come clean.' Sepharial describes this degree as follows in his rendition of the Sabian symbol format:

"A man sleeping upon a bundle of clothes. Over him hovers a vulture, while upon one side of him is a serpent ready to strike and on the other a leopard in the act of springing. It indicates a nature that is careless and imprudent; one who is foolishly oblivious to his environment, believing himself secure while yet he is surrounded by dangers, and given over to self-indulgence and untimely pleasures which will render him subject to misfortune and violence. This is the degree of Indifference."

The Starr Report Ascendant at 6° 58' ♄ gives further insights:

"A heart pierced by a nail. This is the index of a nature that is capable of strong attachment, both to things and persons, and yet with something of a selfish design to all he espouses. Consequently he cannot fail to meet resentment against others that have thwarted his designs. Hence spring various rivalries and feuds, and these operate in his life to produce ruin and desolation, so in the end he has nothing left but himself to care for and all the world besides to hate and rail against. This is the degree of Jealousy."

Not bad, not bad! These symbolic utterances appear to confirm the presidential subject of the Starr Report. A prophecy that would have made the witch of Endor proud. I am not a Sabian astrologer; I do not usually use this form of delineation. However, when it comes to matters that are in themselves preeminently symbolic I find them a good read.

As astrologers we fully expect the events of the day to be telescoped in the heavens. The day Lord Caernarvan opened the tomb of Tutankamen, on November 26, 1922, unearthing one of the greatest archeological finds of the 20th Century, ♀-♁ - ♃, the unearthing and discovery of a king, heralded the event with a grand trine. The moment Moscow received the report of the famous U2 spy plane being shot down over Russia on May 1, 1960, an event of public humiliation for President Eisenhower, ♀ opposed the ☉ and squared Moscow's MC.

Recollecting events the Starr Report is revealing. The ☉ is in ♍ with ♀-♁-♄ conjoined in the 8th House of Sex — four positions that describe the event of the day, a critical analysis of a love relationship. The midpoint ♀/♄ = ♁, according to Noel Tyl, is "communication of romance or artistic matters to others." Artistic matters? Well, many have said it read as a salacious novel.

Further, if you recall, Starr has natal ♁ ☐ ♂, the significator of his function as independent counsel. The Starr Report replicates this with ♁ (1st) ♂ ♂ (7th), suggesting a legal action by an independent authority.

Starr's natal chart has ♀ ♂ ♀. The Starr Report has ♀ ☐ ♀. In the natal chart it shows a deep and probing mind, in the Starr Report ♀ in ♌ suggests the perspective of righteousness in tension with the affair reported.

Further, in the Starr Report, ♀ is ♂ ♀, demanding reorganization of the people's executive, possibly even his elimination. Bil Tierney offers good insights into the nature of the 'upper quincunx,' which has the nature of ♀: "...the ♀-♀ undertone indicates that self-mastery (turning power inward) must be sought out if this aspect is to benefit our inner growth." Sort of a lesson to the nation to get its moral house in order if it desires continued prosperity. Considering the outcry in the media of "how do we tell this to the kids," Munkasey describes ♀-♂ as "a poor relationship model from your parents." Here, with the ♀ aspect, we have the overall issue, the constitutional crisis — do we eliminate the people's elected official? What kind of role model are we giving our children? However, with ♀ ♂ ♀ in ♌, the ♀ inconjunct (the planets do not see each other) reflects the polls — true we are dealing with degeneracy but the economy is too good to be true! Cast a blind eye. "It's the economy, stupid."

The fascinating part of the two charts, Starr's natal and the Starr Report, is their resonance: Starr's ♀-♂ in the 8th House ♀ resonates with the ☐, ♀, ♀ & ♀ in 8th House ♀ of the Starr Report. His ♀ ♂ ♀ resonates with the ♀ ☐ ♀. Compare his ♀ ☐ ♂ with the Starr Report being released under ♀ ♂ ♂. And lastly, Starr's ♀ ☐ ♀ resonates with the Starr Report's ♀ ♂ ♀. There is a legitimate question to be asked by astrologers: is Starr fighting himself? Is the President the straw man? Has Starr fulfilled his purpose in life?

I do not think the Starr Report is all about sex; but sex and the profound respect for authority and tradition. And the report was not written by an Inspector Javet chasing down an amiable, good but unfortunate politician, Jean Valjean, who stole bread to feed his family, was imprisoned and escaped. It is about a perception of the abuse of authority, the lack of probity in the highest office in the land — it reflects the values of Starr's natal chart. The person here presented is a gentle, shy, idealistic and good man with a high regard for authority, tradition and the law. In sexual matters there is a sense of probity and correctness which finds anything demeaning to tradition and authority offensive. One can imagine his reaction to finding out the President of the United States had oral sex in the Oval Office while talking to a Senator and smoking the now famous cigar. Robert Leichman M. D. wrote that ♀ challenges us "to make adjustments in attitude... and to align them with our perspectives, values and spiritual principles, not just individually but collectively."

In closing I think it is interesting to see what Sepharial says of Starr's Ascendant degree, 13° 28' ♌:

"A harrow standing in an open field. This indicates one who will manifest an extremely critical, sarcastic and aggressive nature. It will be his business in life to dig into the common soil of the human mind, to lay bare and expose its true nature, and to create dissension, divisions and strife, stirring up and leavening the pabulum of popular beliefs, and bringing to light their fallacies, impedimenta, and imperfections. The mind will be pugnacious in the extreme, and although it may attract admirers it will have few sympathizers or adherents. In removing the weed growth of the ages and in the ruthless examination of things as they are in the broad field of human life and thought, will consist the main work of this peculiarly angular and incisive nature. It is a degree of *Criticism*."

Sources:

Data News (# 71, June 1998), Lois Rodden, editor. "Ken Starr's birth certificate in hand: July 21, 1946 at 18:45 (6:45 PM) CST, Vernon, TX, 99W17, 34N09".

US News & World Report (9/21/1998): "Clinton's Days of Shame: Crisis in the White House" claims the Starr Report arrived at the Capital unexpectedly at 3:45 PM on September 9, 1998.

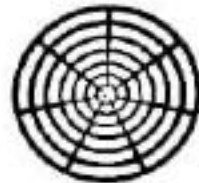
The Degrees of the Zodiac Symbolized by Charubel. To which is added Sepharial's Translation of a Similar Series found in La Volasfera. Aries Press, Chicago, 1992.

The Combination of Stellar Influences by Reinhold Ebertin. AFA, Tempe, Arizona. 1993.

Midpoints: Unleashing the Power of the Planets by Michael Munkasey. ACS Publications, San Diego, 1991.

Predictions in Astrology. A Master Volume in Technique & Practice by Noel Tyl. Llewellyn Publications, St Paul, Minnesota, +1991.

Forces of the Zodiac. Companions of the Soul by Robert R. Leichtman M.D. & Carl Japikse. Ariel Press, Columbus, Ohio, 1985.



Books Considered

There Shall Be Signs and You Shall Know by Lorne McConnell. Published by the L/D/M Press, PO Box 279, Kemptville, Ontario K0G 1J0 Canada. Paper, 138 pages.

The psychic Jeane Dixon apparently had a vision of the birth of the antichrist in Egypt on February 5th 1962, between 7:00 and 7:17 AM EST. In her vision Ikhnaton and Nefertiti symbolically held the child that would be the apotheosis of the wisdom of the serpent, the ancient wisdom-religion of the Creative Force. In my card file the chart is set for 07:07 EST (12:07 UT) on February 5th, 1962, at Tel El Amarna in Egypt (MC 16°50' ♋, ASC 0°53' ♎). All seven classical bodies were in ♋.

Lorne McConnell doesn't mention Jeane Dixon or her vision as a source, and he uses an earlier chart — February 3rd, 1962, when the ♃ at 23° ♌ had yet to join the other planets in ♋, with MC 27° ♌ and ASC 17° ♏, local Sidereal time of 19^h 59^m, no location is given — but he is clearly discussing the same birth for he says this is the chart of the antichrist.

Armed with the birth chart, noting progressions and transits to it, and combining these with Biblical references, McConnell identifies key dates in the native's life, which he relates to the charts of Israel, the European Union, the USA and Canada. These dates are:

March 15th and 25th, 1999 — On the first McConnell predicts the native will be named leader of the European Union; his coronation will occur on the second

August 11th, 1999 — A disruptive change throughout the world, chaotic conditions everywhere.

May 5th, 2000 — War.

December 25th, 2000 — End of conflict.

September 1st, 2002 and June 24th, 2003 — No events are specified.

April 29th and June 13th, 2004 — Israel loses control of Jerusalem.

June 22nd, 2004 — The antichrist suffers a disastrous head wound.

June 25th, 2004 — The antichrist recovers from his wound.

December 24th, 2007 — Birth of a king, at 3:17 AM LT in Jerusalem.

Astrologers have long been aware of the immense difficulties inherent in the fixed grand-cross eclipse of August 1999 (☉ ♂ ♃ ♀ ♋, squaring the ♂ ♀ ♋), and with the supposed connections this has with the predictions of Nostradamus. Whether McConnell is correct in his interpretations and predictions or not, this slim book makes for interesting reading and may prompt the reader to arrive at his or her own interpretation of what promises to be an interesting period. See also my comments on pages 5-10.

— Ken Gillman

Editor's Note:

Primary Directions

The calculations needed for Primary Directions are intricate and time consuming. It wasn't, therefore, at all surprising that, as astrology became more and more popular, the simpler methods of prediction, such as secondaries and solar arc directions (not to mention transits), should have pushed the old complex primaries aside. Nowadays primaries are generally forgotten; they are virtually unknown to most of the new generation of astrologers, and only a few of the graybeards use them. They were nonetheless the mainstays of predictive astrology for a good two thousand years — they are described by Ptolemy — and the modern-day movement away from precise prediction to character and psychological analysis may in part be due to the absence of these important items from the astrologer's tool kit.

With the introduction of PC's and the appearance of touch-button programs that accurately generate instant charts and lists of secondary progressions, some of us with long memories began to anticipate the appearance of software that would similarly generate classical Primaries. We learnt early in 1998 that *Polaris*, Isaac Starkman's rectification software, which works with primary directions in the Topocentric system, had become available. Now we learn from Jerry Makransky's review in *Considerations XIII: 4* that Rumen Kolev's *Placidus* is available and that it will provide primary directions in both the Placidus and Regiomontanus systems.

For those readers to whom Primary Directions are a complete unknown, the following article by Mr. Kolev, which is a detailed evaluation of William Lilly's use of Primary directions in *Christian Astrology*, will be an introduction to this important subject.

The article is somewhat technical and certain expressions in it may be unfamiliar to some. I thought it useful therefore to give the following list of definitions to which readers in difficulty may turn for aid.

Primary directions: a planet is moved from its initial position at birth to a position where another body or aspect point existed at birth. This movement is somewhat complicated by the need for the moving body to remain on its own diurnal arc or circle.

Promissor: the body that is moving, that one being directed.

Significator: the natal body or point to which the promissor is being directed.

Diurnal arc: the arc in the sky through which a celestial body appears to move from sunrise to sunset.

In Mundo: In a mundane direction (in mundo) the place of the physical body is directed. As only the ☉ is always on the ecliptic (i.e. most bodies have latitude), the physical position of a planet usually differs from its zodiacal position. Planets are carried through the chart, to form aspects to other bodies or points. For example, the direction of the ♃ in mundo to the MC represents the physical

culmination of the ☽ at which time the zodiac degree of the ☽ may not be at the MC; the direction of the ☽ in mundo to the ASC, the actual rising of the lunar body.

Zodiacal directions: These are really the usual directed aspects familiar to users of secondaries, etc. The approach is somewhat different though.

Rumen Kolev uses expressions such as *zod. Δ ☿ hits the MC*. In Lilly's example, ☿ is at 0°54' ♍ and so trine to both 0°54' ♊ and 0°54' ♎. Hence *zod. Δ ☿* means the zodiacal location of the ☿ trine; it is either 0°54' ♊ or 0°54' ♎. It is the point where the aspect falls, 0°54' ♊ say, that is considered to be the promissor. In primary directions these aspected points are moved with the rotation of the earth. Hence the point 0°54' ♊, which was close to the cusp of the 11th house at birth, is brought up in the sky towards the MC. When this point culminates, when 0°54' ♊ becomes the MC, the expression *zod. Δ ☿ hits the MC* becomes true.

Zodiacal aspects are expressed this way simply because it is easier to calculate when a conjunction occurs than when an aspect is exact.

Arc of direction: the arc through which the promissor must move along its diurnal circle to reach the mundane position of the significator. This arc may be measured in right ascension or in oblique ascension or descension.

Mundane Parallel, or Parallel in Mundo: a planet is in mundane parallel to another when both are the same distance from one of the angles. Thus a planet directed to the cusp of the 2nd house will become *parallel in mundo* to a planet that was positioned at birth on the cusp of the 12th house; they are equidistant from the ASC. Because of the different way Houses are defined, two planets in mundo parallel in a Placidus chart will not necessarily be so in a chart created under another House system.

Rapt Parallel: Two planets both come by direction to form a mundane parallel. The word 'rapt' comes from 'enraptured', i.e. in a trance, carried away or emotionally transported. In the present context it simply means 'transported', the presence or otherwise of emotion depends on the bodies involved in the particular configuration.

The Pole of a planet is the planet's elevation above or below the horizon, expressed in terms of the angle between the birthplace and the equator. The polar elevation (or pole) of the horizon is the geographic latitude of the birthplace. Planets placed between the horizon and the MC/IC have poles proportional to their relative positions, expressed in terms of the location's co-latitude. Hence the pole of a planet exactly on the horizon is the same as the geographic latitude of the birthplace, the pole of a planet at the MC or IC will be zero; and the pole of a planet at the ASC/MC midpoint is half of (90 - Geo. Lat.). More concisely, a planet's pole is the co-angle between the equator and a great circle extending through the planet.

William Lilly & His Method of Primary Directions

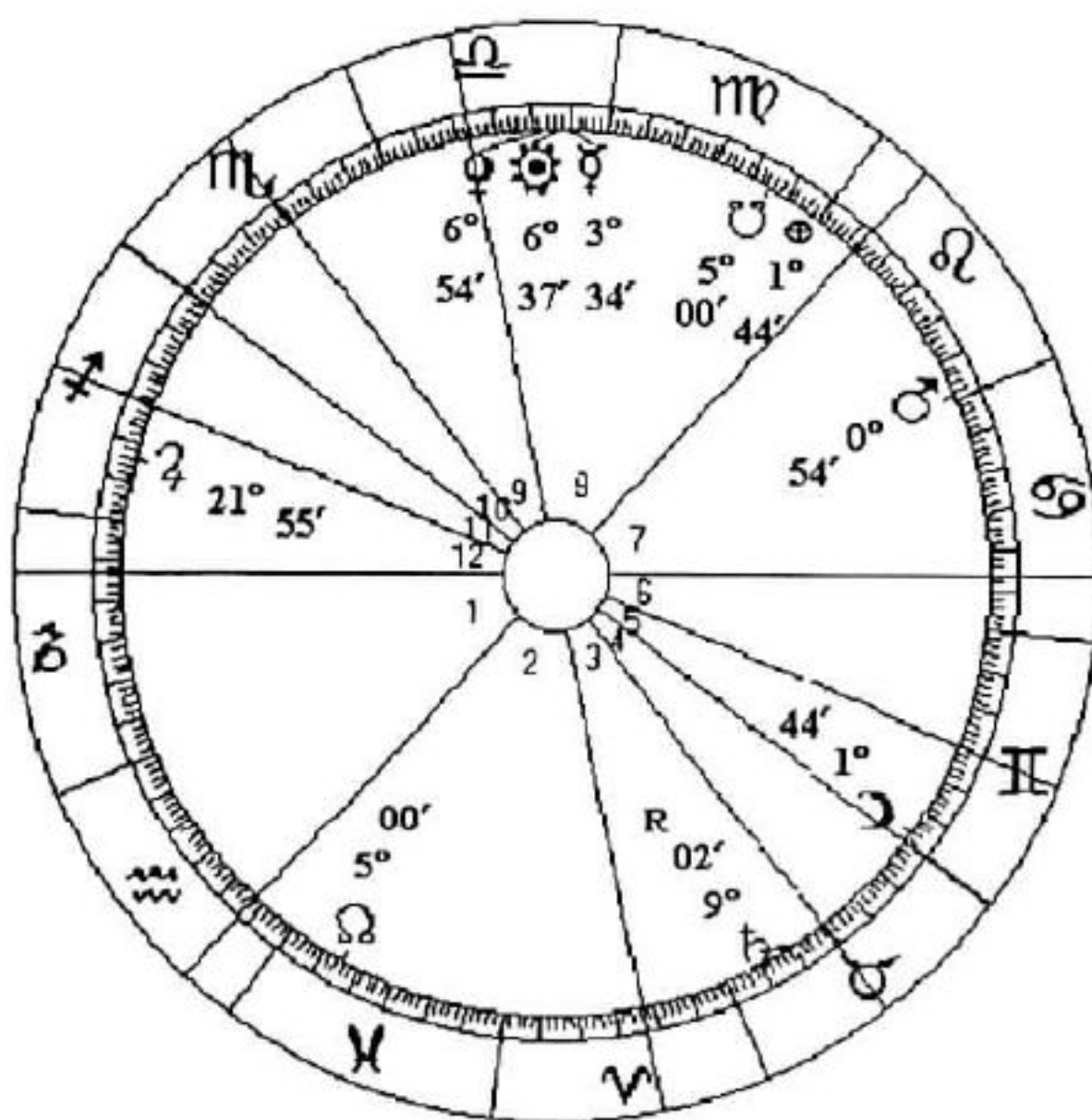
RUMEN KOLEV

The predictive methods of William Lilly can be found on Pages 487-831 of his book Christian Astrology, published in 1647. For the research described here, I used the Regulus 1985 edition.

WILLIAM LILLY opens chapter 98 of his *Christian Astrology* with an example chart (p.500). Pointing to the importance of a rectification for the 'judgement', he describes three ways to rectify a horoscope (p.502-519): *Trutina Hermetis*, *Animodar* and *Accidentia Nati*. Up to page 506 Lilly explains the first two methods. His conclusion (p.506, bottom lines) is clear cut, ...*neither the Trutine of Hermes, or this (Animodar), are of so sure foundation, as that Correction which is performed by Accidents (Accidentia Nati or rectification by past events with primary directions).*

Figure 1

William Lilly's Example Chart



I reconstructed¹ the horoscope by using the same RAMC.

¹ All calculations and recalculations of primary directions and variables in this article are made with the computer program 'Placidus'.

Lilly's calculations					Computer recalculation				
19 September, 1616 (Julian)					29 September, 1616 (Gregorian)				
2:24:30 PM					UT = 2:14:05 PM				
Geo. Lat. 53° N RAMC = 222° 10'					Geo. Lat. 53° N RAMC = 222° 10'				
MC = 14° 39' m ASC = 6° 37' 7					MC = 14° 39' m ASC = 6° 41' 7				
	Long.	Lat	RA	Decl		Long.	Lat	RA	Decl
☉	6° 37' 7	—	186° 04'	02S38	☉	6° 43' 7	—	186° 10'	02S40
☽	1° 44' 11	5N00	58° 30'	25N38	☽	1° 37' 11	5N11	58° 20'	25N36
♀	3° 34' 7	1S32	182° 40'	02S49	♀	5° 06' 7	1N21	185° 12'	00S47
♀	6° 54' 7	1S00	186° 43'	01S50	♀	7° 58' 7	1N16	187° 49'	01S59
♂	0° 54' 7	0N28	123° 14'	20N32	♂	0° 44' 7	1N05	123° 13'	21N05
♃	21° 55' 7	0S37	261° 11'	23S52	♃	21° 51' 7	0N05	261° 08'	23S09
♄	9° 02' 7	2S58	37° 36'	11N42	♄	9° 00' 7	2S40	37° 29'	12N00

From the data above, it becomes clear that ♀ and ♀ are the planets seriously deviating from their positions in the computer recalculation. To a lesser extent, this is the case also with ♂ and ♃. The positions of ♄, the ☽ and the ☉ are fairly exact. The ☽ in the charts on pages 500 and 742 is in 1° 14' 11. However, this must be a typographical error since on pages 512 and 774 the correct position of the ☽ is given as 1° 44' 11.

At the beginning of page 507 (chapter 100), Lilly mentions that some astrologers use transits or profections for rectification purposes and gently sweeps these aside as ineffective and dubious, *...as I could never find any verity or probability in either of those two wayes in my practice, so do I leave them to any who are desirous to practice them.* His kindness goes even further and he directs the 'desirous' to treatises by Origanus, John Schonar and Pezelius where these ways of rectification are explained. Done with that, Lilly swiftly and industriously turns himself to elucidate the method of rectification, which he holds for best, namely through eminent past events and their correlation with primary directions (*Accidentia Nati*). On page 508 he writes: *...by (primary) direction (of the ASC, MC, the ☉, ☽ and ☿) most of the affairs and contingencies belonging to every man or woman in a natural course of life are found out, both in quality What, and in measure of time When.*

For rectification purposes Lilly advocates using primary directions to the ASC and MC only, since the directions to the three other hyleg places do not change much with a change in the birth time². According to Lilly,

² Some of the Placidian mundane interplanetary directions may have even higher time sensitivity than the directions to the ASC or MC. In the Placidian system, the directions used in the rectification are:

we should first procure a list of prominent past events in the native's life, looking specifically for such events that can be associated with the symbolism of the ASC or MC. For the ascendant these are: *sicknesses, afflictions, injuries...of the body*. For the MC: *honors, marriage, promotions...* Events in which the body (health) is concerned should correspond with primary directions to the ASC. Events involving the social position of the native should correspond with primary directions to MC.

Next, Lilly explains how to quickly calculate primary directions. He constructs a table with the ecliptic positions of what he deems to be the most important points. These points are such that when they come by primary direction to the horizon (ASC) or the meridian (MC), a corresponding event is expected to happen. What are these points? According to Lilly, they are the big aspects of the planets, the Ptolemaic terms³, the house cusps (Regiomontanus) and the antiscia and contra-antiscia of the planets.

Lilly's table is however only useful for directing the points without latitude. Lilly also directs points with a latitude, like the bodies of the planets or their opposition places, and antiscia and contra-antiscia.

It becomes more interesting on page 514, when Lilly rectifies or rather confirms that a given birth time is correct. Obviously his client, a certain merchant, is so young that Lilly with great pains is only able to collect

-
1. planets to angles,
 2. parallels in mundo,
 3. rapt parallels in mundo, and
 4. planets in mundo to house curves.

Directions of types 1, 3 and 4 change their hit dates by a year if the birth time changes by 4 minutes. The mundane parallels are the most time sensitive: the hit date can change by as much as four years with a 4 minute shift in the birth time! Or one year for one minute!

From how the Regiomontanus system was used, however, it is true that in this system only the directions to the ASC and MC are suitable for rectification. These directions have a time sensitivity of a one-year change in the hit date for every 4 minute shift in the birth time. The only mundane directions ever used in the Regiomontanus system were the mundane conjunctions and oppositions. With their low time sensitivity, they are useless for rectification.

Other mundane directions like mundane parallels, rapt parallels, etc. are theoretically possible in the Regiomontanus system. This was shown for the first time by Jerry Makransky in his 1988 book *Primary Directions*. However, these directions were never practiced. They at least deserve to be tested!

³ There are 3 systems of terms: Egyptian, Ptolemaic and Chaldean. The majority of the ancient, medieval and renaissance astrologers used the Egyptian system. Lilly used the Ptolemaic one. He was not however consistent in following the Ptolemaic terms and on occasion pushed them forward by a degree.

four events:

Table 2: Events in the Life of a Young Merchant

	<u>Nature of Event</u>	<u>Age</u>
1.	Came to a Master of quality	16 years 07 months
2.	A journey beyond sea of great concernment	20 years 04 months
3.	Sick of a burning Feaver	20 years 10 months
4.	Another Feaver and much Melancholly	24 years 11 months

Since the first event concerns the social status of the native, Lilly logically looks for a primary direction to the MC.⁴ As the event is a good one, he searches for the time when a 'good' zodiacal point hit the MC. This time should be around the time of the event, with perhaps a +/- 5-year deviation allowed, which will transcribe to an uncertainty of +/- 20 minutes in the birth time.

To check the directions that could possibly fit the nature of the first event, Lilly constructs a small table with directions of seven points to the MC. Four of these are terms of planets, one is the zodiacal contra-antiscion of σ , another is the cusp of the 11th house and the last one is a zod. $\Delta \sigma$. The zod. $\Delta \sigma$ hits the MC at age 16 years 7 months (Ptolemy key). Lilly points out that σ is the Lord of the 10th house and its trine falls in the terms of γ (Ptolemaic).

A recalculation with the computer for the reconstructed chart shows this direction hit at age 16 years 5 months.

The last direction in Table 3, the direction of the zodiacal $\Delta \sigma$ to the MC, Lilly associates with the first event — the rise of the native to the title of 'Master of Quality'. As the hit date with the key of Ptolemy is the same as the age at the event, 16 years and 7 months, Lilly has good reason to believe the given birth time is most probably correct.

I should mention that Lilly, like all astrologers of his time and earlier, directed *only direct*⁵. In ignoring converse directions, I believe, they

⁴ The date when a certain point will hit the MC is the distance in right ascension between MC and the point of question. This distance is converted to time of life with the formula $1^\circ = \text{one year}$, which is the key of Ptolemy, or $1^\circ = 1 \text{ year } 5 \text{ days } 8 \text{ hours}$, the Naibod key that Lilly used.

⁵ In modern terminology, 'to direct direct' means to turn the celestial sphere in her natural direction of apparent rotation (east to west) and when a certain point, called the Promissor, will come to another point (or curve or circle) which stays fixed on the sphere (the Significator). To direct converse, we do the same thing, but rotate the celestial sphere in the opposite direction (west to east).

Table 3:

Directions to MC

MC = 14° 39' ♍, RAMC = 222° 10', Obliquity = 23.4876°

<i>Lilly's values on page 515</i>				<i>Computer calculation</i>		
<i>Promissor</i>	<i>Long.</i>	<i>RA</i>	<i>Arc</i>	<i>Long.</i>	<i>RA</i>	<i>Arc</i>
Terms of ♀	15°00' ♍	222°31'	0°21'	14°00' ♍	221°32'	0°38' ⁶
Terms of ☿	22°00' ♍	229°35'	7°25' ⁷	21°00' ♍	228°33'	6°23'
Terms of ☿	26°00' ♍	235°44'	11°30'	27°00' ♍	234°42'	12°32'
zod CA ⁸ of ♂	29°06' ♍	236°53'	14°43'	29°16' ♍	237°03'	14°53'
11 th cusp	30°00' ♍	237°48'	15°38'	0°12' ♂	238°01'	15°51'
Terms of ♄	0°00' ♂	237°48'	15°38'	0°00' ♂	237°49'	15°39'
zod Δ ♂	0°54' ♂	238°45'	16°35'	0°44' ♂	238°34'	16°24'

Lilly is inconsistent in determining the beginnings of the Ptolemaic terms

made a big error. Directions of planets in mundo to the angles are very efficient, whether they are direct or converse. Let's check it out.

If we look at the converse directions of planets to the four angles in Lilly's example chart, we find two directions that perfectly match the first event on his list — the zodiacal and the mundane converse directions of ♄ (the symbol of social status) to the Ascendant. The zodiacal direction relates to how long before the birth the ecliptical projection of ♄ was exactly on the horizon. The mundane direction means the same, but for the body of ♄. Here 4 minutes of time = 1° distance of arc = 1 year, by the key of Ptolemy. Calculated with the computer, the zodiacal direction of ♄ converse to the ASC is exact when the native was 16 years 3½ months old. The mundane direction was exact when he was aged 16 years 5½ months.

Confirming that the birth time is correct, however, requires more than just one direction corresponding with a single event. Other directions should also match other important events. And these important events should tie up with directions of low frequency only. The orb, in such cases, can be around 1-3 months.

To return to Lilly: he does not fail to notice (page 517) that the zod. *

It must be kept in mind that the terminology of the primary directions up to the end of the 19th century was different and quite confusing. Although the notions of 'direct' and 'converse' directions existed, they then meant something very different from what they mean nowadays.

⁶ This direction, calculated with the correct beginning of the term, turns out to be converse. Lilly computed only direct directions.

⁷ The arcs of direction of the terms of ☿ and ☿, 7°45' and 13°34' respectively, given on page 515 of *Christian Astrology* are obviously printer errors. The correct arcs are shown here. See Lilly's correct calculation on page 515 with the terms of ☿ coming at 7°25' despite 7°45' being listed in the earlier table.

⁸ CA is used here as abbreviation for contra-antiscion.

☉ hits MC in the 23rd year of life (computer recalculation gives 22 years 8 months) and the zod. * ♀ at the beginning of the 24th year (computer recalculation, 24 years 6 days). When Lilly questions him, the merchant confirms that at this time he was "with great esteem and successe".

Finding three directions that correspond well with events and periods, increases Lilly's confidence that the given birth time is correct.

Now, to seal his ripening conclusions with the stamp of certainty, Lilly looks for directions to associate with the sicknesses of the native. Since the ascendant is the significator of the health, Lilly addresses himself to the directions to the ascendant (page 517). Lilly does not explain the mathematical algorithm of the computation⁹, but gives a ready table. The zodiacal ♈ ♂ (latitude = 0°) comes to the eastern horizon (ASC) at age 19 years 10 months 10 days (computer recalculation, 19 years 8 months 18 days). This direction is the same as the ecliptical projection of ♂ direct to the western horizon (Desc).

Although there is a one year deviation, Lilly takes this direction to correspond with the 'Feaver' the native had when he was 20 years 10 months old. We should not forget, that for rectification, Lilly used those primary directions that are the quickest to compute, namely directions that could be computed with a table of houses or a set of special tables. At that time, many astrologers like Maginus, Argolus and Regiomontanus had designed tables for speedy calculations. The simplest one that Lilly used in his preliminary rectification is a table listing all 360° of the ecliptic and their corresponding oblique ascensions (OA) for different geographical latitudes. He will have used these to find the OA of the point of interest and then subtracted from it the OA of the Ascendant. The result is the arc of the direction. The OA ASC is simply $RAMC + 90^\circ$.

These directions are only the zodiacal. In his practice, Lilly of course also directed planets in mundo (the bodies of the planets) to the ASC and MC. We may assume that he supposed that the mundane direction of ♂ to the Descendant (in Lilly's terminology, the opposition of ♂ to the Ascendant *cum latitudine*) would most probably hit around the same time that the sickness of the native occurred. And indeed, on page 765, he gives the arc of this direction as 20° 46' which means 20 years 9 months and 6 days of age (computer recalculation is 21 years 9 months 24 days).

Another important point here is that the majority of the astrologers of Lilly's era and earlier, when predicting usually spoke of future events taking place during a certain year of life, almost never specifying the season or the month.

⁹ See the explanations in the footnotes beneath Figure 3.

Table 4:

Directions to the ASC

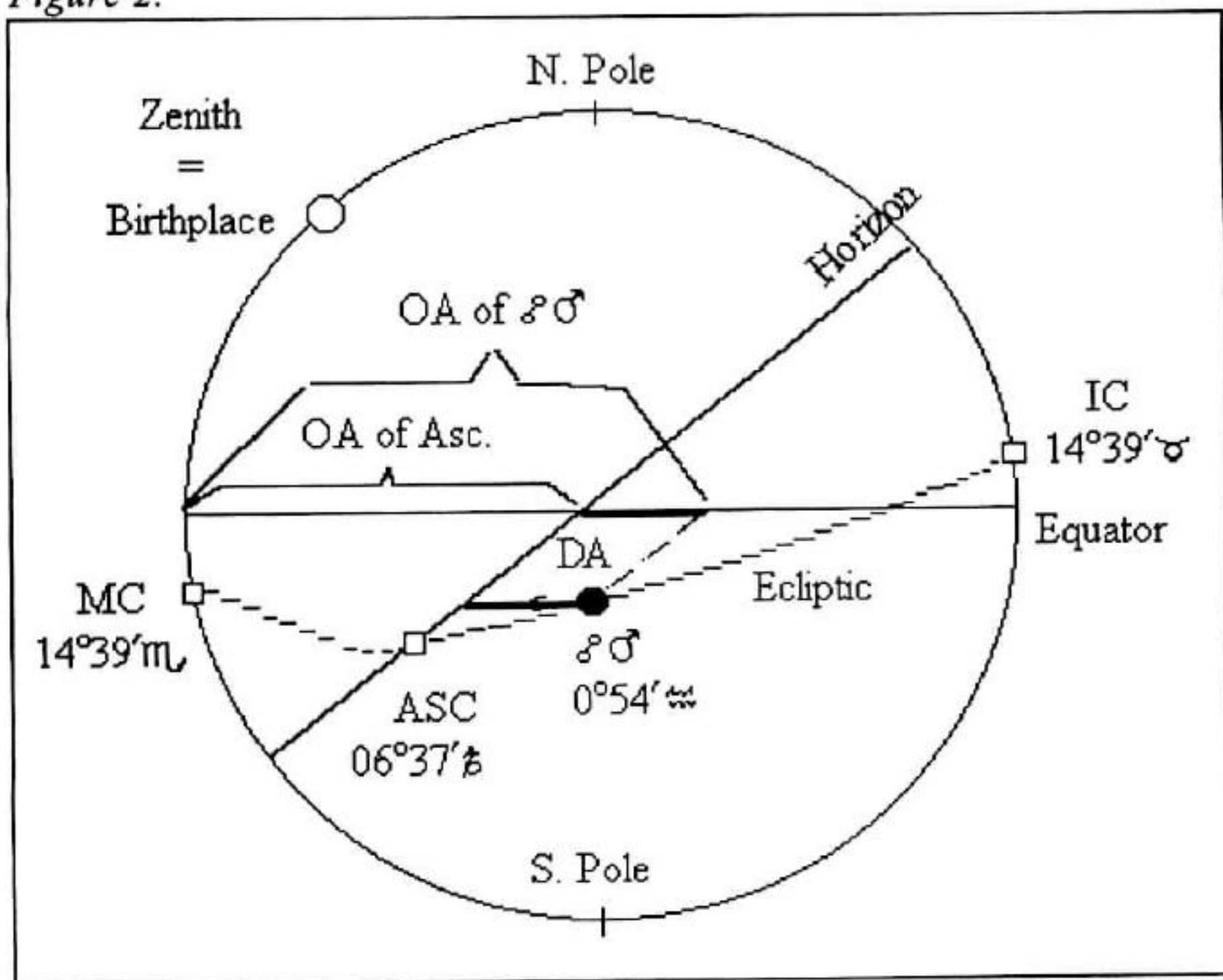
	<i>Lilly's calculations (p. 517)</i>			<i>Computer</i>	
	<i>ASC = 6° 37' ƶ</i> <i>OA ASC = 312°10'</i>			<i>ASC = 6° 41' ƶ</i> <i>OA ASC = 312°10'</i>	
<i>Promissor</i>	<i>Long</i>	<i>OA</i>	<i>Arc</i>	<i>Long</i>	<i>Arc</i>
☿ antiscion	8°05' ƶ	313°34'	1°24'	8°09' ƶ	1°26'
△ ☿	9°02' ƶ	314°29'	2°19'	9°00' ƶ	2°16'
☿ terms	13°00' ƶ	318°10'	6°00'	12°00' ƶ	5°03'
♂ terms	20°00' ƶ	324°05'	11°55'	19°00' ƶ	11°05'
☿ terms	26°00' ƶ	328°38'	16°28'	25°00' ƶ	15°43'
☿ CA	28°16' ƶ	330°14'	18°04'	28°23' ƶ	18°08'
☿ terms	0°00' ≈	331°26'	19°16'	0°00' ≈	19°14'
♂ ♂	0°54' ≈	332°02'	19°52'	0°44' ≈	19°43'

The reason for their caution, I guess, was simply their experience, which showed them that the events generally deviated from the corresponding directions by a year or even more. Apart from the orbs of influence of the directions, the real reason for this was the inexact positions of the planets they were working with. Some astrologers of the time, such as Placidus, were aware of this problem.

Working with the more powerful Placidian mundane directions, I have observed in my practice that the average deviation between the hit dates predicted by the directions and the actual events is around one to three months. This concerns powerful directions and correspondingly big events. Such events will occur no more than 30 to 50 times in a life. Of course, there were many instances of hits accurate within days only.

Some kinds of directions are more exact, others less so. Discussing the direction of ♂ to the Descendant, William Lilly does not omit to write about the whole events-climate at that time. The native was not only sick with a fever, but was also “robbed of some things, and in danger of losing more, and was also in danger of fire.” All of these events like a gang of naughty kids talk only of one thing, that their common father is nobody but a powerful direction of ♂! Here we notice that Lilly, like most other old masters of primary directions, knew that a strong primary direction triggers not only an isolated event, but also a period in which many events, small or big, may happen; all of them falling under the symbolism of the direction. I name this the ‘multi-event effect’ of a direction. When we water a garden with a hose, there is a main current hitting the ground, like the kernel of a direction, materializing in the ‘big event’, but there are also many bigger and smaller sprinkles of water around. The multitude of smaller events spread out in time around the main event. If, when rectifying a chart, we are not sure whether a particular direction is associated

Figure 2:



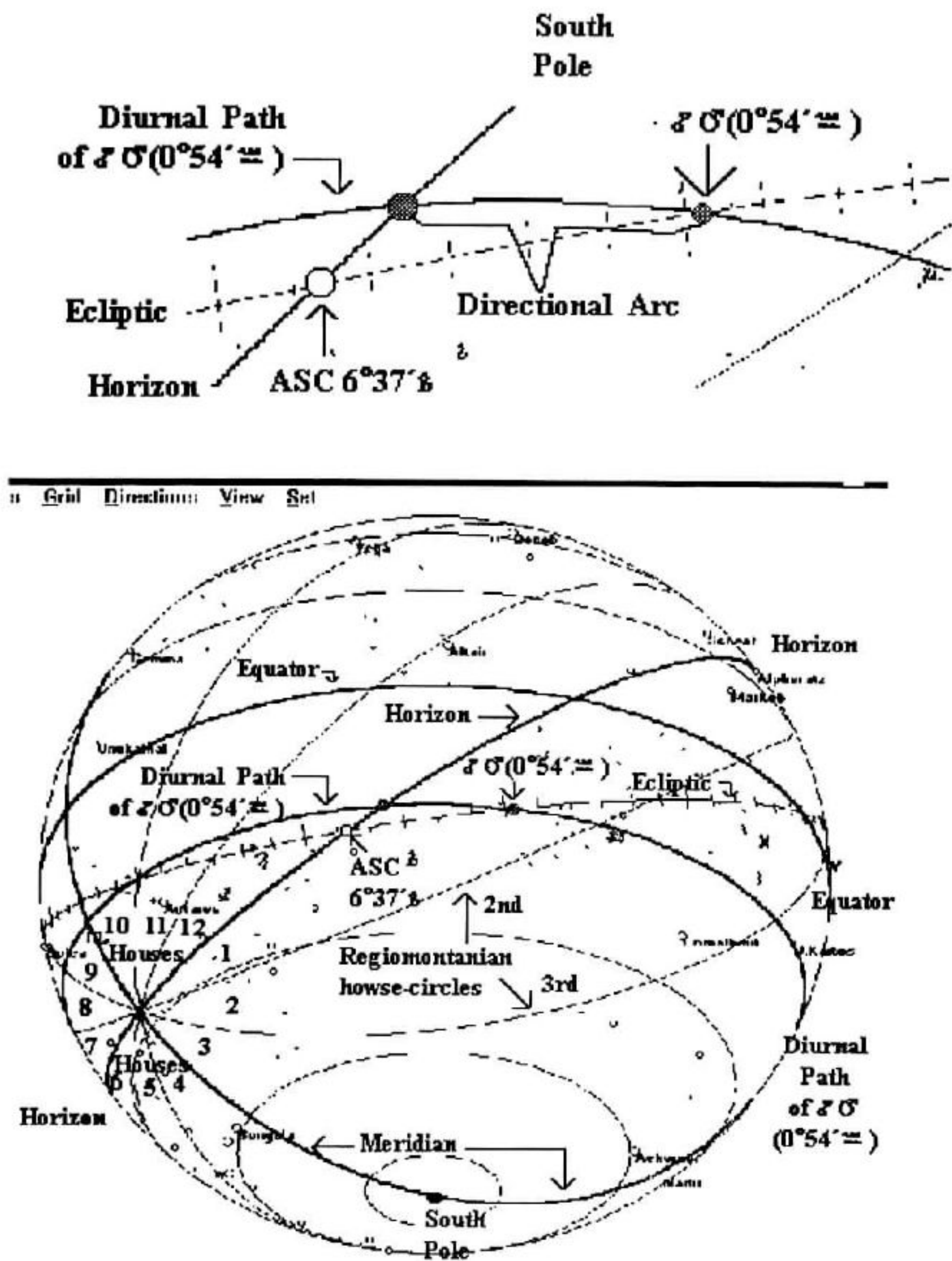
The above figure is a 3-dimensional illustration of Lilly's example chart, observed from point East. The observer is in the planes of the equator and the horizon. Because of the apparent rotation of the celestial sphere, the point $s s$, which is in $0^{\circ} 54' \approx$ (according to Lilly), will eventually reach the horizon.

The arc of the direction $Zod. s s \rightarrow ASC = OA_{s s} - OA_{ASC}$

$$OA_{ASC} = RAMC + 90^{\circ}. \quad OA_{s s} = RA_{s s} - AD_{s s}$$

$$\text{where } AD_{s s} = \arcsin [\tan \delta_{s s} * \tan \Phi]$$

Here, δ is the declination (of the opposition of s) and Φ is the geographical latitude of the birthplace. The AD (ascensional difference) shows with how many degrees the day semi-arc of the point is greater or lesser than 90° . OA is the Oblique Ascension that shows the position of a certain point in relation to the horizon.



Figures 3 & 4:
A 3-Dimensional representations of the example horoscope of Lilly and the direction $\text{Zod. } \delta \sigma \text{ d.} \rightarrow \text{ASC}$. We can clearly see the Diurnal Path of the point $\delta \sigma (0^\circ 54' \approx)$. This is the circle around the Pole's axis along which the point moves due to the 24-hours apparent rotation of the celestial sphere. Wherever the diurnal path of the point crosses the horizon is where the point will rise. The arc measured in time (equatorial degrees) between the point and its point of rise (along its diurnal path) is the arc of the direction of the point to the ascendant (the eastern horizon).
The printout is from the Program 'Placidus', version 2.0. The explanatory labels and arrows are superimposed.

with a certain event, it pays to ask about other events, no matter how small, that happened around the same time. Their symbolic integral will show us beyond doubt the common father of them all, just as in this case discussed by Lilly.

Now, we can make a table with the directions and the events used by Lilly for the rectification. The time key will be the key of Naibod, which Lilly employed in his practice.

Event	Age	Date of Event (16XX)	Direction	Hit Date(16XX)	
				Lilly	Com-puter
Came to a Master of Quality	16 y 7m	4/29/33	Zod. $\Delta \text{♂} \rightarrow \text{MC}$	7/27/33	5/23/33
Sea voyage	20 y 4m	1/37	None		
Burning Fever	20 y 10m	7/37	Zod. $\Delta \text{♂} \rightarrow \text{ASC}$	11/26/36	10/3/36
Esteem & success	22-23 y	9/38-9/39	Zod. $\ast \odot \rightarrow \text{MC}$	8/21/38	10/8/39
			Zod. $\ast \text{♀} \rightarrow \text{MC}$	11/29/39	2/7/41
Another fever	24 y 11m	8/41	None		

If we take in account that any 4-minute shift in the birth time would push the hit dates of these directions one year back or forth, it is clear that the birth time needs to be correct at least within +/- 2 minutes.

This will, however, only be true if we believe in the high efficiency of the directions Lilly used¹⁰. I think that the zodiacal directions to the ASC and MC have low to moderate efficiency and that there are more efficient directions:

ARE-RECTIFICATION of Lilly's example chart using Placidian directions in mundo.

Attempting to rectify the chart with the Placidian mundane directions can be an interesting and rewarding experience. We will compute with the key of Naibod. From examination of the birth chart it is obvious that the direction mundo $\text{♄} \text{conv.} \rightarrow \text{Asc}$ should correspond with the obtaining of the master of quality 'degree'. The hit date is June 16, 1633. If we want it to exactly hit the date of the event (April 29, 1633), we must push the birth time back since the direction is converse. Working only

¹⁰ By contrast, Placidus on page 211 (example 14) of his *Primum Mobile* (Cooper's translation) declares the directions of zodiacal aspects to the ASC and the MC "altogether as nothing"! Nowhere in Placidus' book is there any evidence that he calculated and used zodiacal points to the angles. Placidus preferred to work with the mundo directions, which he amply computed in all his examples.

with this direction, we will come to a rectified birth time of 2:13:34 PM, which is 29 seconds earlier than the initial time. To check out the other events, I calculated only the four strongest types of directions in the Placidian system: mundo and zodiacal directions of planets to angles, mundo directions of planets to house curves and mundo parallels and rapt parallels for the ☽ and the ☉. In each year of the life of the native, there are, on the average, only two directions of these types¹¹.

Table 5: **Placidian Mundo directions**
using rectified birth time of 2:13:34 p.m.

<i>Event</i>	<i>Age</i>	<i>Date of Event (16XX)</i>	<i>Direction</i>	<i>Hit Date (16XX)</i>
Came to a Master of Quality	16 y 7m	4/29/33	Mundo. ♃ conv → ASC	5/1/33
Sea voyage	20 y 4m	1/37	Mundo. ♃ dir → * ASC (Mundo. ♃ dir → 3 rd House curve)	1/2/37
Burning Fever	20 y 10m	7/37	Zod. ♀ ♂ → ASC	11/26/36
Esteem & success	22-23 y	9/38-9/39	Mundo ♀ dir → * MC (Mundo. ♀ dir → 8 th House curve)	8/21/38 11/29/39
Another fever	24 y 11m	8/41	Mundo. ♄☉ dir → R Desc	9/5/41

R || Desc = rapt parallel around the western horizon

THE RECTIFICATION complete, Lilly proceeds to explain how to erect a chart in the Regiomontanian house system and other topics. On page 651 he starts the section 'The Effects of Directions' which is the last section of the book. Lilly writes about the authorities in the

¹¹ The number of directions that Lilly used for the rectification is roughly the same as the number of the placidian mundo directions that I used.

The frequency of a certain kind of direction is an important parameter in its evaluation with respect to its possible strength, i.e. to its suitability to correlate with big events. The lower the frequency of a kind of direction (i.e. it happens more seldom) the larger the possibility that it could correspond with big events.

A common mistake of many astrologers is to take techniques with very high frequency as transits, for example, and try to correlate them with big events.

On the other hand, it is true, that not every technique with a low frequency corresponds to big events! Big events, however, necessarily should correspond to a technique with a low frequency.

field he drew from: Regiomontanus, Maginus, Leovitius, Manginus, Zobulus and Argolus. Lilly explicitly states, *At this day we use no method in Directions but Argolus*. From this alone, we can safely conclude that most probably he directed Regiomontanian as all these authors directed according to Regiomontanus, though at least one of them, Maginus, knew how to direct also according to Ptolemy¹². Unlike Morin or Naibod, Lilly is a real scholar, honest enough to admit that his method of directing (Argol) is different from what Ptolemy left, i.e. directing by *Diurnall and Nocturnall Horary times*¹³.

On pages 652-654, Lilly gives rules for interpreting a direction:

1. We should consider whether the direction is 'good or evil'. Good aspects mean good directions and evil aspects evil directions.
2. The significator or the point¹⁴ that stays still signifies what area of life will be affected or the persons who will be affected. How? The significator does this first by its symbolic meaning (Lilly uses the phrase 'of himself'). If, for example, the significator is the ☽, then what will be affected is the family life, journeys, the wife, the older sister or the mother of the native. On the second place Lilly puts what the significator means by *Accident*, i.e. the house it is in or the one it rules. If in the 8th, it may mean inheritance or somebody lately deceased, etc.

The point that is being moved or the promissor¹⁵ signifies, symbolically and through a house position or rulership, the cause of the event: things and persons. If it is ♀, the cause of the event may be a young and charming woman. If it is ♂, the cause is a young and energetic man.

¹² In his book *Tabulae Primi Mobilis* published in Venice in 1604, Ioannes Antonius Maginus explains, in canons 46-48, the Ptolemaic method of directing. It is the same as that which was later developed by Placidus and became known as the semi-arc method. Maginus also explains and exemplifies the Ptolemaic house system (page 25) which now is known as the Placidian house system. Placidus was born in 1603.

¹³ 'Diurnal (Nocturnal) Horary Times' is a term from 'Tetrabiblos' chapters 14 and 15 (Modes of Prorogation) where Ptolemy de facto describes what is today known as Placidian primary directions (semi-arc method). The 'Diurnal (Nocturnal) Horary Times' as a term was replaced somewhere in the 19th century by the term 'day (night) semi-arc'. Both have the same meaning.

¹⁴ Most of the old authors from the 15-17th centuries accepted as significators only five points: the ASC, MC, the ☉, the ☽ and ☿. William Lilly, however, employed as significators all planets.

¹⁵ The notation of the other old authors, which they inherited, by the way, from Ptolemy, is misleading and confusing. They directed only direct or with the rotation of the celestial sphere. The significator of a direction was not called the point that stayed still, but only one of the five classical significators: the ASC, MC, the ☉, the ☽ or ☿, no matter whether it was fixed or moved. Happily, William Lilly has simpler and easier to understand notation.

In this respect, Lilly seems to subscribe to the teaching of Cardan, that the planetary symbolism has to have priority in the interpretation rather than Morin's accidental determinations. An example will illustrate the difference: According to Morin, a direction of ♃, for example, or its aspects to the Ascendant may mean decease or even death, if ♃ happens to be in the 12th, 8th or 6th house or has rulership over them. By contrast, Cardan taught that this is impossible because of the essential nature of ♃ as a benefic. Lilly appears to side more with Cardan.

On page 654 starts chapter 157 in which Lilly discusses the duration and the strength of the directions. He writes, *when both of them* (significator and promissor) *are in their Essentiall Dignities* (in signs of rulership, exaltation...) *and in angles, the effects of their direction shall be evident and manifest.* In chapters 158-165 Lilly interprets the zodiacal aspects, terms, house cusps and fixed stars when directed to all five classical significators.

In chapter 166, Lilly discusses three different keys for transforming the directional arc into time of life:

The Ptolemy key equates 1 degree to 1 year.

The key of Naibod equates 1 degree to 1 year 5 days and 8 hours.

The key of Tycho Brahe measures the travel of the ☉ in RA for the birthday and equates this to a year.

William Lilly used Naibod as the most exact key and Ptolemy for initial orientation.

From here on, up to page 741 (chapter 175), Lilly writes about the Profections, the solar return chart and the transits.

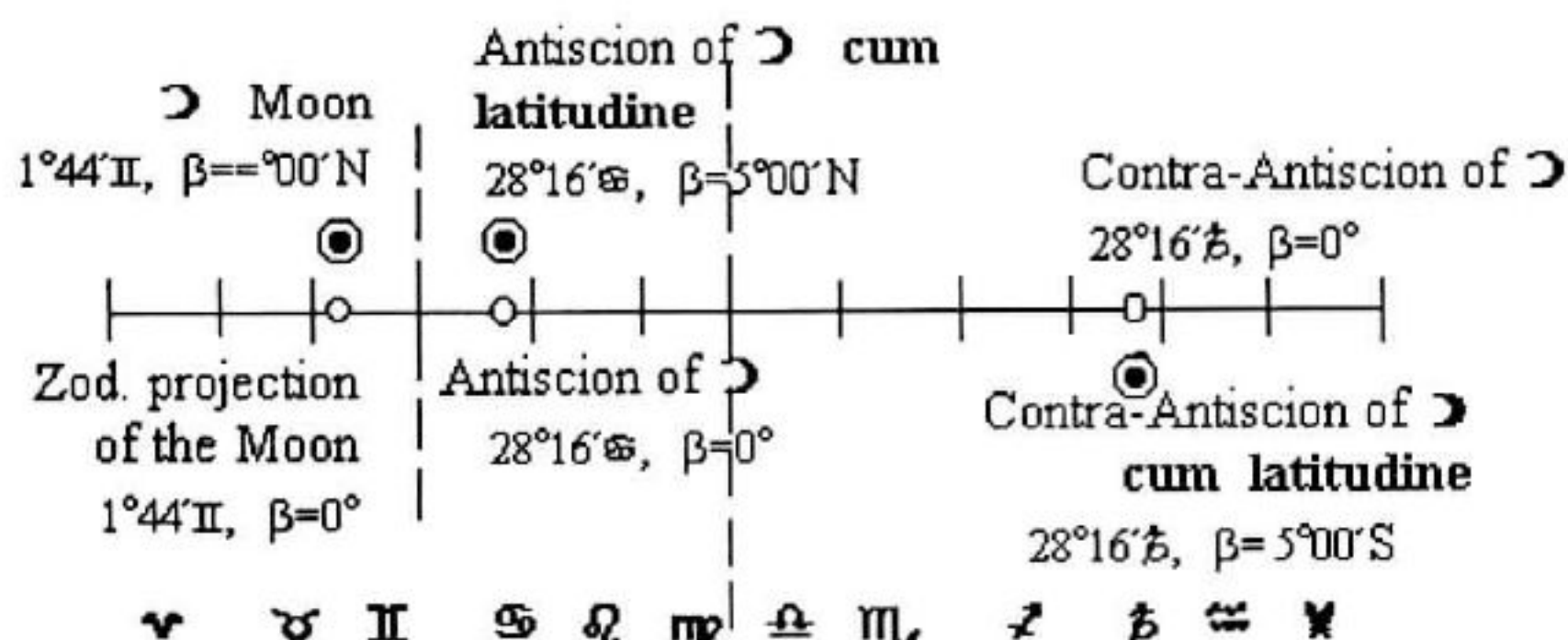
From chapter 175 to chapter 185 Lilly gives a short interpretation of the example chart. Then on page 765 he gives tables of primary directions to the five hylegiacal places: the Ascendant, the MC, the ☉, the ☽ and ☿.

ANTISCIA¹⁶
Among the points Lilly directs are the antiscia and contra-antiscia', with and without latitude. What did Lilly understand by this? The antiscion (Ant.) of a point is its mirror image around 0° ☍ when the point is in the northern signs (or around 0° ☿ if in the southern signs). The latitude of the antiscion is the same as that of the original point. The contra-antiscion (CA) is the mirror image around 0° ☍ (or 0° ☿) and has the same latitude, but with the opposite sign. So, the antiscion & contra-

¹⁶ Argolus, whom Lilly claims to have followed, computed the coordinates of the antiscia and the contra-antiscia in the same way as explained here. However, he only directed the antiscia and contra-antiscia with latitude. See *Pandossion Sphaericum* by Andreae Argoli (Patavii, 1653).

antiscion of a planet applies to the ecliptical projection of the planet, while 'antiscion & contra-antiscion *cum latitudine*' applies to the body of the planet i.e. here also the latitude is observed.

Figure 5:



In directions, the effects of the antiscia of a planet were considered as if they were due to the planet itself. The contra-antiscia were treated as if they were an $\circ$ of the planet.

DIRECTIONS TO THE ASCENDANT

On pages 765-768 there is a table with the directions to the Ascendant. Altogether there are 104 directions. The intent of these directions is to compute the time after birth when a certain point, the Promissor, due to the apparent rotation of the celestial sphere, will rise, i.e. will hit the eastern horizon. This time can be measured in hours and minutes as well as degrees and arc-minutes. The simple conversion formula is 24 hours = 360 degrees. The time-arc is accepted in Astrology to be measured in degrees. The algorithm first calculates the AD (Ascensional Difference) of the promissor from its declination and the geographical latitude of the birth, then its OA (Oblique Ascension), and then finds the directional arc by subtracting the OA of the Promissor from the OA of the Ascendant. The logic and the algorithm¹⁷ are given in the explanation below Figure 2.

Lilly directs the following 104 points to the Ascendant:

I was able to recalculate with the computer all 104 directions to the Ascendant that are listed Lilly's table. They were recomputed on the reconstructed chart. A comparison between Lilly's calculations and those of

¹⁷ The directions of points to the Ascendant and MC are explained in detail in my book *Primary Directions*, volume 1.

the computer for the first 21 of these ¹⁸ is shown at Appendix A.

<i>Modern Terminology</i>	<i>Lilly's Terminology</i>	<i># of directions</i>
planets Mundo to... (or The bodies of the planets to...)	Ad corpus... cum latitudine	1 (of h)
planets Zodiacal to... (The zodiacal projections of the planets to...)	Ad corpus...	1 (of h) + 1 of Ω
The zodiacal oppositions of the planets with latitude to... ¹⁹	Ad $\wp$...cum latitudine	3 (σ , $\wp$ and $\wp$)
The zodiacal oppositions of the planets (latitude = 0)	Ad $\wp$...	4 (σ , $\wp$, $\wp$ and $\wp$)
The major aspects of the planets ($\ast$, $\square$ and Δ)	Ad Δ ... etc.	15
The minor aspects ²⁰ of the planets ($\sphericalangle$, $\perp$, $\angle$, Q, 108° , $\square$, $\pm$, & π)	Ad $\sphericalangle$..., etc.	43
The Ptolemaic terms	Ad ter. ...	21
The zodiacal antiscia & contra-antiscia of the planets	Ad Ant. (CA) ...	6
The antiscia & contra-antiscia with latitude	Ad Ant. (CA) ... cum latitudine	5
The zodiacal projections of stars	Lucid. Lyrae aust. (Vega)	1
The House cusps (Regiomontanus)	Ad Domum...	3 (2 nd , 3 rd & 4th)

There are three or four calculation or typographic errors in Lilly's work. To the technical errors, I would include also the fact that Lilly appears to have advanced the start of the Ptolemaic terms by 1° .

Further, I question Lilly's assertion that: *At this day we use no method*

¹⁸ The full comparison of these directions to the Ascendant, together with comments on discrepancies, and the complete listings of directions to the MC, to the $\odot$, the D and the $\otimes$ are available from Rumen Kolev at Radko Dimitriev, str. 13 B, ap. 3, Varna-9000, Bulgaria. e-mail: zenith@mbox.digsys.bg

¹⁹ These directions are the same as the directions of the bodies of the planets to the western horizon (Descendant) i.e. planets in Mundo to the Descendant. Here, Lilly takes the zodiacal opposition of a planet by longitude and assigns to it the latitude of the planet, reversing the sign.

²⁰ In Lilly's notation: 72° (Q) is a heart, 36° ($\perp$) is a heart with a line at the bottom, 108° is a heart with a triangle at the bottom, 150° (π) is designated by a Q, 144° ($\pm$) is two hearts, 45° ($\angle$) is a square with a 'T' over it, 135° ($\square$) is a square with a 'C' over it.

in *Directions but Argolus*. Argolus directed the zodiacal aspects with latitude; Lilly directed them with a latitude of zero. Argolus directed the Egyptian terms; Lilly directed Ptolemaic terms. See Andreae Argoli's *Tabulae Primi Mobilis* (Romae, 1610) and his *Pandosion Sphaericum* (Patavii, 1653).

DIRECTIONS TO MC

We will turn our attention now to Lilly's directions to the MC. He tabulated 54 such directions:

Type of direction	# of directions
planets Mundo to MC	1 (of 4)
planets Zodiacal to MC	1 (of 4)
planets Mundo to IC (or Zod. ♀ of planets with a latitude to MC)	1 (of 2)
planets Zodiacal to IC(or Zod. ♀ of planets with latitude = 0 to MC)	1 (of 2)
The major aspects of the planets (lat. = 0)	8
The minor aspects of the planets (lat. = 0)	22
Ptolemaic terms	11
The zodiacal antiscia & contra-antiscia of the planets	2 (of 4 & ♂)
The zodiacal antiscia & contra-antiscia with latitude	2 (of 4 & ♂)
The zodiacal projections of stars	2 (Antares & Vega)
The House cusps (Regiomontanus)	3 (of 11 th , 12 th & ASC)

The directions to the MC seem to be computed OK, excepting directions # 10 and 30.

INTERPLANETARY DIRECTIONS

Finished with the directions to the Ascendant and MC, Lilly continues with a list of directions to the ☉. He tabulated only results, without explaining the algorithm. I was almost sure that he directed Regiomontanian. However, to play it safe, I decided to check out the Poles of the planets computed by Lilly and given in the final page of the chapter (p.831).

Basically, there were only two possibilities: Lilly directed either Regio or Lilly directed Placidian under the pole. No other systems of primaries were known and practiced in these times. I do know of one exception though: the system of primaries developed by Cardan. However, Cardan (a) apparently did not have any followers and (b) there were neither 'Poles' nor 'Circles of Position' in his system. The term 'Circle of Position', which

Lilly used, is much more reminiscent of the Regio way of directing.

Expecting to confirm the Regio credo of Lilly, but open-minded, I used the *Placidus* program to calculate both the Regio and the Placidian poles²¹ of the planets in the example horoscope:

Planet	Lilly's Circle of Position	Computer calculated	
		Placidian Pole	Regio Pole
☉	40°	28° 56'	39° 23'
☽	40°	24° 31'	40° 49'
♀	41°	28° 52'	38° 59'
♂	39°	27° 34'	37° 54'
♂	51°	47° 51'	51° 18'
♄	52°	43° 54'	51° 32'
♅	8°	4° 54'	8° 36'
♁	48°	41° 08'	47° 49'

The results confirmed my suspicion: Lilly directed Regio.

The Regio algorithm of computation of interplanetary directions is too lengthy to be given here in full detail. That's why I'll restrict myself only to explaining the meaning of the Regio directions. The presentation of the full Regio algorithm is a topic for a separate article.

We already know that, according to the modern terminology, the significator in a primary direction is the point which stays fixed on the celestial sphere. The significators in the interplanetary directions, used by the old astrologers, were the ☉, the ☽ and the ♁. Only few authors also used the other the planets as significators.

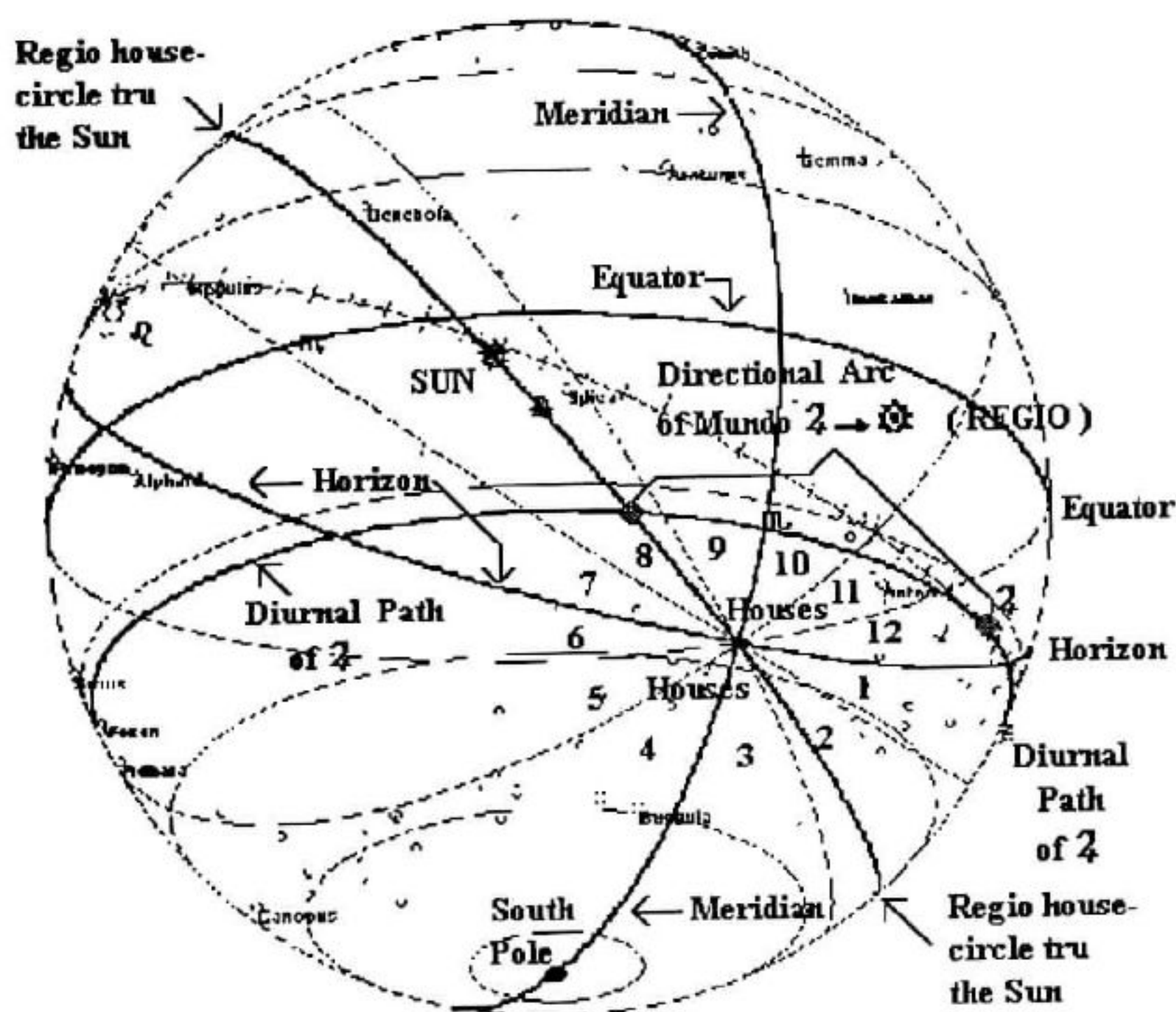
Now, assuming that the significator stays still and the whole sphere, with all its points, turns around the axis of the celestial poles, the question is: When will a certain point (the Promissor) come to conjunction with the significator?

Regiomontanus' answer was: When the point, carried with the apparent rotation of the celestial sphere, reaches the house circle²² that goes through the significator. This house circle should go through three points: the significator and the two cross points of the Horizon with the Meridian.

²¹ Poles: the pole (or polar elevation) of the Ascendant is the geographic latitude for which the chart is cast. The pole of a planet is its elevation from the meridian towards the horizon.

²² A house circle is a great circle passing through the two cross points of the Horizon with the Meridian (the North and South Points of the horizon). A great circle is a circle on the celestial sphere whose plane goes through the center of the sphere.

Figure 6:



A 3-Dimensional representation of the interplanetary Regiomontanian direction Mundo. 4 d. → ☉ in Lilly's example horoscope. We can see the Diurnal Path of 4. This is the circle around the Poles-axis along which 4 moves due to the 24-hour apparent rotation of the celestial sphere. Wherever the diurnal path of 4 crosses the house circle going through the ☉ is where 4 will come into conjunction (according to Regiomontanus) with the ☉. The directional arc is the arc between 4 and this point. It is measured in time (equatorial degrees).

The print-out is from the program *Placidus*, version 2.0. The explanatory labels and arrows are superimposed.

DIRECTIONS TO THE ☉. Lilly calculated 70 directions of points to the house circle through the ☉:

Type of direction	# of directions
planets Mundo to ☉	1 (of 4)
planets Zodiacal to ☉	1 (of 4)
planets Mundo (to the night arc ²³ of the house circle or the zod. ♍ of planets with latitude to the day arc of the circle)	2 (of ♎ & ♏)
planets zodiacal (to the night arc of the house circle or the zod. ♍ of planets with latitude = 0 to the day arc of the circle)	2 (of ♎ & ♏)
The major aspects of the planets (lat. = 0)	9
The minor aspects of the planets (lat. = 0)	30
Ptolemaic terms	15
The zodiacal antiscia & contra-antiscia of the planets	1 (of ♎)
The zodiacal antiscia & contra-antiscia with latitude	1 (of ♎)
The zodiacal projections of stars	3 (Antares, Spica & North Scale)
The House cusps (Regiomontanus)	5 (of 9 th , 10 th , 11 th , 12 th & ASC)

I was able to recalculate with the program 62 of the 70 directions. The eight directions left out are the three directions with stars and five with semiquintiles and sesquiquintiles.

In the directions to the ☉, Lilly used the correct Ptolemaic terms.

Two of the directions were miscalculated, # 15 and 47. These are directions with ♍ ♏ with latitude and ♍ ♎ with latitude. Lilly took the wrong signs for the latitudes. That this may have been his own method of directing, cannot be a viable argument since at other places he took the correct sign. The opposition of a planet with latitude has to have the same latitude as the planet, but with the opposite sign. If the point ♍ is opposite the planet in longitude, why not also in latitude? This practice and the practice of assigning a latitude to the aspects, is something I can trace through Argolus, Maginus and Gauricus back to Regiomontanus (1436-1476).²⁴

²³ The house circle through the ☉ has two arcs. One is above the radical horizon (the day arc) and the other is below it (the night arc). As the radical ☉ is above the horizon Lilly directs the points to the day arc of the solar house circle. Directing a point to the night arc of the Regio house circle through the ☉ is the same as directing its ♍ (with the opposite latitude) to the day arc. The directional arcs are always equal.

²⁴ *Tabulae Directionum et Projectionum Clarissimi Viri., I. Regiomontani, 1551*

DIRECTIONS TO THE ☽

There are 54 directions of points to the house circle through the ☽ and all of them are miscalculated. The reason is a mistake in Lilly's calculation of the Oblique Descension (OD) of the ☽ under its own Pole (40°), which he gives as 74° 16'. The OD of the ☽ under its own Pole, which we'll note as OD☽, is calculated as follows:

$$OD☽ = RA☽ + AD☽$$

The AD☽ (Ascensional Difference of the Moon under its own Pole) computed with Lilly's data is 23° 33'

$$\begin{aligned} \text{or } AD☽ &= \arcsin[\tan(\delta☽) * \tan(Pole☽)] \\ &= \arcsin[\tan(25° 28') * \tan(40°)] = 23° 33'. \end{aligned}$$

Ergo, the OD☽ of Lilly should be

$$OD☽ = RA☽ + AD☽ = 58° 30' + 23° 33' = 82° 03'.$$

No matter how much I strained my brains, I unable to figure out the genesis of this most serious error of Lilly. Maybe he just took the wrong entry from the tables of Argolus. The correct OD☽ is 7° 47' greater than that the one Lilly used. We can expect the correct arcs to be so much shorter.

The 54 points Lilly directs to the Moon are as follows:

Type of direction	Number
planets Mundo to ☽	1 (of ♂)
planets Zodiacal to ☽	1 (of ♂)
planets Mundo (to the day arc of the house circle or to the zod. ♂ of planets with latitude to the night arc of the circle)	1 (of ♃)
planets zodiacal (to the day arc of the house circle or the zod. ♂ of planets with latitude = 0 to the night arc of the circle)	1 (of ♃)
The major aspects of the planets (lat. = 0)	12
The minor aspects of the planets (lat. = 0)	19
Ptolemaic terms	11
The zodiacal antiscia & contra-antiscia of the planets	2 (of ♃ & ☽)
The zodiacal antiscia & contra-antiscia with latitude	2 (of ♃ & ☽)
The zodiacal projections of stars	2 (Aldebaran & Praesape)

Basically, since Lilly made a gross error computing the Oblique Descension of the ☽ under its own Pole, all directions to the ☽ are wrong.

At closer scrutiny, it turns out that four of the directions (# 15, 28, 36 & 45) contain other errors. All these directions are directions of points with a latitude and Lilly took the wrong signs for them.

Lilly also made mistakes in the rulers of terms in another four directions (# 14, 19, 27 & 34). These, of course, may be errors of the printer.

DIRECTIONS TO PARS FORTUNAE

On page 777, Lilly lists the directions to ☉. For its longitude Lilly gives $00^{\circ} 36' \text{ m}\phi$! It is difficult to understand why Lilly should have used this longitude for the ☉ when, in the chart, it is correctly placed in $01^{\circ} 44' \text{ m}\phi$. The latitude of the point is clearly zero, since Lilly gives its declination as $11^{\circ} 19'$ North and the point $00^{\circ} 36' \text{ m}\phi$ can have such a declination only with latitude zero. In this way, I will sweep aside the bold suggestion of Dimitar Kojouharov that Lilly maybe used the Placidian ☉ which is situated on the diurnal path of the ☽. If Lilly did use the Placidian ☉ then it should have had the ☽'s declination, namely $25^{\circ} 38'$ North.

For the Oblique Descension of ☉ under its own pole, Lilly gives $165^{\circ} 30'$. Working with the data Lilly used, the correct ☉ is in $01^{\circ} 44' \text{ m}\phi$ and its OD under its own pole of 48° would be $166^{\circ} 04' 30''$.

The ☉ of the recalculated chart is in $01^{\circ} 35' \text{ m}\phi$ and its OD under its own pole is $165^{\circ} 55'$, not far away from Lilly's $165^{\circ} 30'$.

In the end of the table (on page 780), Lilly writes *Some direct the ☉ converse, or against the succession of Signs, you do no more but subduct the Promittor from the Significator, and so go backwards.*

Here, the suggestion of Lilly is that we just compute the OD of the points that are situated in the direction of decrease of the longitude (as to the ☉) and subtract their OD's from the OD of the ☉. So, all OD's are to be computed under the pole of the ☉. Doing so, we actually direct the points against the celestial rotation until they come to the house circle passing through ☉.

Well, to direct ☉ converse, in the manner of Regiomontanus, is actually not so easy as Lilly says. Regiomontanus did it by directing the ☉, with the celestial rotation, until ☉ reached the house circle passing through the other point.

If, for example, we want to direct ☉ 'conversely' to $\Delta \sigma$ the way Regiomontanus did, we must first compute the Pole of $\Delta \sigma$ with a complicated algorithm, then its AD (Ascensional Difference) under its own pole and then its OD under its own pole. Then we have to compute the OD of ☉ under the pole of $\Delta \sigma$. And finally we will find the directional arc by subtracting the OD of $\Delta \sigma$ from the OD of ☉. Both OD's are computed under the pole of $\Delta \sigma$. The whole exasperating procedure has to be repeated for each other point that we want to direct ☉ to. That is how Regiomontanus directed ☉.²⁵

²⁵ *Tabulae Directionum et Projectionum Clarissimi Viri... I. Regiomontani*, 1551

The 93 points Lilly directs to the ☿ are as follows:

Type of direction	# of directions
Planets Mundo to ☿	4 (of ☉, ♀, ♀ & ♃)
Planets Zodiacal to ☿	4 (of ♄, ♀, ♃ & ☿)
Planets Mundo (to the night arc of the house circle or to the zod. ♀ of planets with latitude to the day arc of the circle)	2 (of ☿ & ♃)
Planets zodiacal (to the night arc of the house circle or the zod. ♀ of planets with latitude = 0 to the day arc of the circle)	2 (of ☿ & ♃)
The major aspects of the planets (lat. = 0)	10
The minor aspects of the planets (lat. = 0)	39
Ptolemaic terms	18
The zodiacal antiscia & contra-antiscia of the planets	3 (of ♄, ♂ & ♂)
The zodiacal antiscia & contra-antiscia with latitude	3 (of ♄, ♂ & ♂)
The zodiacal projections of stars	3 (Spica, North Scale & Antares)
The House cusps (Regiomontanus)	4 (of 9 th 10 th , 11 th & 12 th)

The errors are, as usual with Lilly, in the directions of points with latitude (# 21, 32, 45, 71 & 80). Lilly directed to ☿ the correct Ptolemaic terms.

THE FINAL PAGES of *Christian Astrology* (pages 781-829) provide a detailed predictive analysis for 22 'future' years (the 29th to 50th of the native's life). In the analysis Lilly employs primary directions, solar return and profections, in that order. The primaries seem to be Lilly's most important tool. In many instances he states that if the solar return and the profections are of the same character as the current primary directions they strengthen them; if they are of an opposite nature they may cancel the weak primaries or soften the strong primary directions.

In these analyses Lilly used directions to all planets and not only to the five classical significators (Asc, MC, ☉, ☿ and ☿).

On the last page (831) Lilly tabulates the Poles and the Oblique Descensions or Ascensions of ♃, ♄, ♂, ♀ and ♄. Let us compare their values with those of the computer:

Planet	Lilly's calculation		Computer calculation	
	Pole	OA/OD	Pole	OA/OD
☉	40°	183° 51'	39° 23'	183° 59'
☽	40°	74° 16'	40° 49'	82° 47'
♀	41°	183° 05'	38° 59'	184° 35'
♀	39°	182° 57'	37° 54'	186° 15'
♂	51°	149° 02'	51° 18'	151° 59'
♃	52°	295° 03'	51° 32'	293° 41'
♅	8°	35° 57'	8° 36'	35° 38'
♁	48°	165° 30'	47° 49'	165° 55'
ASC	53°	312° 10'	53° 00'	312° 10'
MC	53°	222° 10'	53° 00'	222° 10'

It seems that only the OD/OA of the ASC, MC, ☉, ♃ and ♁ have values close enough to the computer recalculations. Consequently, only the arc-values of directions to these significators are likely to show an agreement between Lilly and the computer.

Here I will only analyze Lilly's calculations for two years:

Directions, 18 Sept. 1644 to 18 Sept 1645 OS (Naibod key)²⁶

Lilly's page 781				Computer Calculated hit date
Promissor		Signifi- cator	Hit date of direction	
1	108° ♃ D	→ ♃	28 Jan 1645	Not recomputed
2	Zod. Ant ☽	→ ☽	21 Feb 1645	
3	Zod. CA ♀	→ ♂	5 Mar 1645	23 Sep 1641
4	♂ S	→ ♃	5 Mar 1645	27 Apr 1645
5	♂ ♃	→ ☽	24 Mar 1645	14 Feb 1637
6	Zod. CA ☉	→ ♂	18 Apr 1645	10 Apr 1642
7	Terms ♀	→ ♀	12 May 1645	24 Oct 1645
8	108° ♀ S	→ ♃	1 Jul 1645	Not recomputed
9	Terms ♂	→ ♂	25 Jul 1645	
10	☽ S	→ ♂	1 Aug 1645	28 Jul 1642
11	CA ☽ cum lat	→ ASC	29 Aug 1645	17 Feb 1646

²⁶ S. and D. when part of the Promissor are abbreviations from the Latin 'Sinister' and 'Dexter'. Sinister refers to Left (east of the planet) and Dexter to Right (west of the planet) aspects. East of the planet means also that the aspect is measured in the direction of succession of the zodiacal signs. This notation comes from the fact that when we observe the sky facing South, the East will be on our Left. And if you want to see the ecliptic without breaking your neck, you should watch the sky facing South (in the northern geographic latitudes).

As expected, most of the directions computed by Lilly deviate a lot from those calculated by the computer.

The most important directions for Lilly are #2 and #5 which are directions to the hylegiacal points ☉ and ☽. He interprets $\text{Zod. Ant. } \text{☽} \rightarrow \text{☉}$ as: *...much converse and dealing with vulgar people of Lunar condition, and some profit by Saylors, Widdowes, Gentlewomen....profit by dealing in forraigne parts.* All of these are under the symbolism of the ☽.

The interpretation of $\text{♂ } \text{♄} \rightarrow \text{☽}$ is: *...slight joviall disease by drinking* (♂ ♄ falls in the 6th house and ♄ is in the 12th) *...unkindness of acquaintance* (♄ rules 11th) *...not safe to visit any imprisoned friends* (♄ in the 12th) *...Men represented by ♄ ... to be much prejudiciall to the Native this year..Gentlemen, Clergy, Lawyers* (♄ as a symbol).

$\text{Zod. CA } \text{☉} \rightarrow \text{♂}$: *...prejudice in matter of Inheritance or Patrimony* (☉ Lord of the 8th) *by means of Kindred or Soldiers* (♂ Lord of 3rd).

$108^\circ \text{ ♀ S.} \rightarrow \text{♄}$: *...delight in Books..to be grave, austere and religiously inclined..*

In all his interpretations, Lilly skillfully combines the meanings of the planets as symbols and the meaning of the houses they are connected with (through position or a rulership).

Directions for the period 18 Sept. 1646 to 18 Sept 1647

Lilly's page 787			Computer Calculated hit date
Promissor	Signifi- cator	Hit date of direction	
1 $\text{Zod. CA } \text{♀}$	$\rightarrow \text{♂}$	?	23 Sep 1641
2 $\text{♂ } \text{♄} \text{ cum lat}$	$\rightarrow \text{☉}$	Dec 1646	10 Apr 1655
3 $\text{☐ } \text{♂}$	$\rightarrow \text{☉}$	Dec 1646	26 Jly 1646
4 $\text{Terms } \text{♀}$	$\rightarrow \text{♀}$	?	22 Sep 1644
5 $\text{☐ } \text{☽} \text{ conv.}$	$\rightarrow \text{☉}$	?	5 Dec 1647
6 $\text{☐ } \text{♀}$	$\rightarrow \text{ASC}$	Apr 1647	20 Jan 1648
7 $\text{♄ } \text{☽ S.}$	$\rightarrow \text{☉}$	May 1647	19 Jan 1647
8 $\text{☐ } \text{☉}$	$\rightarrow \text{♀}$	Jly 1647	20 Apr 1645
9 $\text{Terms } \text{♀}$	$\rightarrow \text{MC}$	Aug 1647	17 Aug 1647

Directions #2 and #3 are the most important for Lilly.

Discussing $\text{♂ } \text{♄} \text{ cum lat.} \rightarrow \text{☉}$, Lilly writes, *...the Native shall suffer in his Wealth and Estate (☉) by ancient Saturnine men or in things as Land, Rents, annuities (♄) ...impoverish..by means of the Dead* (radical ☉ in 8th) *...♂ ♄ is in Signes fixed which argue ..the continuance of the matter ...all crumb-shouldered or splea-footed signified by ♄ prove enemies.*

For $\text{☐ } \text{♀} \rightarrow \text{ASC}$ Lilly says: *...vexed by Mercuriall men... Attorneys, Merchants, Factors, agents forreigne.* In the beginning of his analysis

for the next 1647-1648 year Lilly writes, *It's not probable that the malice of the last years aspects...will be quite extinguished.* This brings home the point that a strong direction was for Lilly not only an event, but also a period.

LILLY'S INTERPRETATION follows some simple rules. The Significator shows 'the matter' or *what* will be affected by the direction. To the pure symbolism of the significator Lilly adds also its accidental meaning through the houses it is connected with.

On pages 653-654 Lilly explains:

ASC	Life and Body, Affections and Manners of Body and Mind.
☽	Journeys, Matrimony, Wife, Women, relatives.
☉	Health, Honour, Father, favour of great persons & his Estimation
MC	Honour, Offices, friendship of Nobility & Kings. Trade, Profession, Mother.
⊗	Riches
♄	Ancestors, Inheritances, Buildings, Possessions, Fears, Jealousies.
♃	Glory, Children, Renowne, Riches, Religion, Sobriety.
♂	Animosity, Victory, War, Lawsuits, the estate of Brethren.
♀	Matrimony, Love, Pleasure, rich Ornaments, Maids, Women
☿	Wit, Understanding, Trade, Industry, Negotitons, Journeys, lesser Brethren, Scholarship.

The promissor shows 'the manner and the quality' or the nature of the event as well as the person it will come through. It is the *how*.

If, for example, you have $\square \text{ ♀} \rightarrow \otimes$ then watch out for lawyers (♀) reaching for your pockets (⊗). If, on the contrary, you have $\triangle \text{ ♀} \rightarrow \text{☽}$ then you may relax in you home (☽) and expect a visit from a nice creature (♀).

If Nirvana is what you want, then do not miss your $\Psi \rightarrow \text{ASC}$.

Lilly inspected the promissor closely. What is it? In which house and sign is it? Is there anything else in the same house or sign? He also examined the region around the promissor: are there other important points involved, neighbors of the promissor: aspects, antiscia, terms, planets? Let us say we are deciphering the direction $\triangle \text{ ♀} \rightarrow \otimes$. According to Lilly, we should note the place of the promissor $\triangle \text{ ♀}$ and also of the original promissor which is casting the aspect, namely ♀. Assume ♀ is in the 2nd house in $18^{\circ}16'$ ♍ and $\triangle \text{ ♀}$ is in the 5th house in $18^{\circ}16'$ ♌. Let us say ♀ rules the 11th and the 4th houses. We have now a full description of the

accidental determinations of the promissor: 2, 11, 4 and 5. Lilly would no doubt say: 'Much favour from Gentlewomen (♀) and friends (11th) in respect to immobility and money' (⊗, 4th, 2nd).

Lilly also watched the chronological order of the directions. The directions came to life before his inner eye. One event or a succession of connected events was unfolding in time through several directions coming close one after the other. If we had □ ♀ → ⊗ and after couple of months the △ ♀ → ☽, Lilly would say that 'much relief will come from the vexations of the Attorneys (□ ♀) through a young and beautiful woman (△ ♀), friend of the native (11th house)'.

He considered other points around the promissor to be important. Let us assume that a well-aspected ♄ is close to the point △ ♀. This will certainly change things. The region will become brighter. No matter that the direction ♄ → ☽ does not occur for another couple of years, the very presence of ♄ around our promissor will strengthen the direction of △ ♀.

And this was the interpretation style of not only Lilly, but of all master astrologers of the Renaissance. Different authors looked for different things, but the principles were the same: The region around the promissor is important. A strong direction is an event, but also a period. The directions are internally connected and influence each other, just like the events in our life. The primary directions are not only a predictive tool, but they give the key to how our potentiality develops in time, the way the karmic seeds ripen in interconnection, the way our archetypes, dormant in our psyche, unfold.

To illustrate the method, I like to think of the significator as a wayfarer (technically it stays fixed), as a part of us, or as one of our faces traveling through the celestial sphere. Now it advances through a deep forest inhabited with ghastly creatures (if the region is dotted with □ ♄, ♀ ♂, □ ♀, etc.), then it comes to the palace of repose (a region with ♀, * ♄, △ ☽, etc.).

LILLY'S TECHNICAL PERFORMANCE

LIt is obvious that the calculations of Lilly contain many errors. You may say this comes from the times he lived in. I don't think so. I have checked out authors who lived a century and more earlier and they were much more exact. So, what are the shortcomings of Lilly? I will enumerate them:

1. Lilly, it turned out, could not cope with the latitudes. Almost every direction of a point with latitude is erroneously calculated.
2. Lilly was inconsistent in how he defined and used the Ptolemaic terms.
3. Lilly made a gross error computing the ☽'s OD.
4. Lilly did not explain anywhere the mathematical algorithm he was

following, nor did he give any example calculations.

From the nature of the errors I concluded that Lilly was more probably fabulously absent-minded or stressed-out in a haste rather than a bad mathematician and a sloppy calculator. Or at least that's what I'd like to believe!

What is the charm and boldness of Lilly?

1. Lilly computed hundreds of directions.
2. Lilly gave clear rules and examples for their interpretation.
3. Lilly wrote the final chapters when a plague was in a full swing in London and was 'visiting' his own house, as he stated in the end of the book.

A PERSONAL OPINION
After all these calculations and recalculations, the question arises: How effective was the system Lilly used? I have checked almost all systems of primary directions and my preliminary conclusion is that Regiomontanian zodiacal directions are not very effective. It appears that zodiacal directions in any system, be it Placidian, Regio or any other system, are not the most efficient.

The directions to the ASC and MC that Lilly computed may have some limited value.

For now I prefer to work exclusively with the Placidian mundo directions. I hold these to be the most efficient and mind-blowing system of primaries.

For a final conclusion more research is necessary.

A Final Wrap-Up on Lilly's System

1. Lilly considered primary directions to be the most reliable predictive tool in natal astrology.
2. He also employed the primary directions as the most reliable tool for rectification of the birth time.
3. He directed in the Regiomontanus system.
4. He used the Ptolemy key for initial orientation and the Naibod key for more exact results.
5. He directed only direct (with the rotation of the celestial sphere). However, to the ☉ he directed points against the diurnal rotation.
6. Lilly directed as promissors:
 - Planets and their ♀ with latitude (mundo)
 - Planets and their ♀ with zero latitude (zodiacal)
 - Antiscia and contra-antiscia, both with and without latitude
 - Aspects with zero latitude (zodiacal)
 - Zodiacal projections of stars

Regiomontanus house cusps

Ptolemaic terms

7. He directed each of these promissors to the following ten significators:
ASC, MC, ☉, ☌, ☿, ♀, ☿, ♀, ☿, ♀.
8. He also made use of solar returns and profections. They could influence the weak primaries.
9. In his interpretation he combined the symbolic meanings with the accidental (house) determinations of the Significator and the Promissor.
10. For Lilly a strong primary direction meant both an event & a period.



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Directions to the ASC

The first 21 of the 104 directions to the ASC that Lilly calculated.
Lilly's directional arcs compared against those recalculated by computer from
the reconstructed chart.

Directions to the ASC		Lilly's calculations (Pages 765-768)			Computer recalculation on the reconstructed horoscope			E R R O R
		ASC = 6° 37' Ƨ, OA ASC = 312°10'			ASC = 6° 41' Ƨ, OA ASC = 312°10'			
Promissor		Long	Lat	Arc	Long	Lat	Arc	
1	☐♀ S.	6° 54' Ƨ	0° N	0° 14'	7° 58' Ƨ	0° N	1° 15'	- 1°01'
2	Ant. ʒ	8° 05' Ƨ	0° N	1° 24'	8° 09' Ƨ	0° N	1° 26'	- 2'
3	Δ ♂ D	9° 02' Ƨ	0° N	2° 19'	9° 00' Ƨ	0° N	2° 16'	+ 3'
4	Ant ʒ cum. Lat. ²⁷	8° 05' Ƨ	0° 37' S	2° 39'	8° 09' Ƨ	0°05' N	1° 16'	+ 1°23'
5	Zod Lucid. Lirae ²⁸	10° 00' Ƨ	0° N	3° 14'	9° 58' Ƨ	0° N	3° 10'	+ 4'
6	Ter ʒ	13° Ƨ	0° N	6° 00'	12° Ƨ	0° N	5° 03'	+ 57'
7	☐ ♂ D	16° 44' Ƨ	0° N	9° 14'	16° 37' Ƨ	0° N	9° 06'	+ 8'
8	Ter ♂	20° Ƨ	0° N	11° 55'	19° Ƨ	0° N	11° 05'	+ 50'
9	108° ♂ D	21° 02' Ƨ	0° N	12° 44'	21° 00' Ƨ	0° N	12° 41'	+ 3'
10	108° ♀ S	21° 34' Ƨ	0° N	13° 08'	23° 06' Ƨ	0° N	14° 18'	- 1°10'
11	♂ ʒ S	21° 55' Ƨ	0° N	13° 24'	21° 51' Ƨ	0° N	13° 20'	- 4'
12	108° ☉ S	24° 37' Ƨ	0° N	15° 26'	24° 43' Ƨ	0° N	15° 30'	- 4'
13	108° ♀ S	24° 54' Ƨ	0° N	15° 39'	25° 58' Ƨ	0° N	16° 25'	- 46'
14	Ter ♂	26° Ƨ	0° N	16° 28'	25° Ƨ	0° N	15° 43'	+ 45'
15	36° ʒ S	27° 55' Ƨ	0° N	17° 49'	27° 51' Ƨ	0° N	17° 45'	- 4'
16	CA ♂	28° 16' Ƨ	0° N	18° 04'	28° 23' Ƨ	0° N	18° 08'	- 4'
17	Ter ♂	0° ≈	0° N	19° 16'	0° ≈	0° N	19° 14'	+ 2'
18	♂ ♂ ²⁹	0° 54' ≈	0° N	19° 02'	0° 44' ≈	0° N	19° 43'	- 41'
19	Δ ♂ D	1° 44' ≈	0° N	20° 24'	1° 37' ≈	0° N	20° 18'	+ 6'
20	♂ ♂ cum lat ³⁰	0° 54' ≈	0°28' S	20° 46'	0° 44' ≈	1° 05' S	21° 49'	-1°03'
21	Δ ♀ S	3° 34' ≈	0° N	21° 36'	5° 06' ≈	0° N	22° 32'	-56'

²⁷ Lilly did not give the coordinates of some points in his tables of directions. In such cases I give in italics the coordinates which Lilly most probably used. The comparatively large difference between Lilly's arc and the recalculated one here comes from the incorrect latitude of ʒ Lilly worked with. I recalculated the direction with Lilly's data (8°05' Ƨ, 0°37' S) and obtained a directional arc of 2°36'.

²⁸ This is the star *Vega*. Lilly directed the zodiacal projections of the stars and not the stars proper (which would be mundo directions). Why did he do this? Most probably because it was much easier. Anyway, a mundo direction of *Vega* to the Ascendant is impossible, as *Vega* is circumpolar (always above the horizon).

²⁹ Lilly's direction arc is a typo error. It should be 19°52'. Lilly gives the OA of the point as 332° 02', and the OA of the Ascendant as 312° 10'. The difference is 19° 52'. Using Lilly's data, the recalculated directional arc is 19° 50'.

³⁰ Using Lilly's data, the recalculated arc is 20°44'.

Directions to the MC

The first 30 of the 54 directions to the MC that Lilly calculated.
Lilly's directional arcs compared against those recalculated by computer from
the reconstructed chart.

Directions to the MC		Lilly's calculations (Pages 769-771)			Computer recalculation on the reconstructed horoscope			E R R O R
		RAMC = 222°10', MC = 14°39' ♍						
Promissor		Long	Lat	Arc	Long	Lat	Arc	
1	36° ♄ D	15° 55' ♍	0° N	1° 16'	15° 51' ♍	0° N	1° 12'	+ 4'
2	∠ ♀ S	18° 34' ♍	0° N	3° 55'	20° 06' ♍	0° N	5° 29'	- 1° 34'
3	108° ♂ S	18° 54' ♍	0° N	4° 15'	18° 44' ♍	0° N	4° 06'	+ 9'
4	Ter ♀ ³¹	21° 00' ♍	0° N	6° 23'	21° 00' ♍	0° N	6° 23'	0
5	∠ ☉ S	21° 37' ♍	0° N	7° 00'	21° 43' ♍	0° N	7° 06'	- 6'
6	∠ ♀ S	21° 54' ♍	0° N	7° 17'	22° 58' ♍	0° N	8° 23'	- 1° 06'
7	* ♄ D	21° 55' ♍	0° N	7° 18'	21° 51' ♍	0° N	7° 15'	+ 3'
8	Ter ☿	27° ♍	0° N	12° 32'	27° ♍	0° N	12° 32'	0
9	CA ♂	29° 06' ♍	0° N	14° 43'	29° 16' ♍	0° N	14° 42'	+ 1'
10	CA ♂ cum lat ³²	29° 06' ♍	0° 28' N	14° 50'	29° 16' ♍	1° 05' S	14° 37'	+ 13'
11	Domum 11	30° 00' ♍	0° N	15° 38'	0° 12' ♂	0° N	15° 50'	- 12'
12	Ter ♄	0° ♂	0° N	15° 38'	0° ♂	0° N	15° 38'	0
13	♂ ☽ cum lat. ³³	1° 44' ♂	5° 00' S	16° 20'	1° 37' ♂	5° 11' S	16° 09'	+ 11'
14	Δ ♂ S	0° 54' ♂	0° N	16° 35'	0° 44' ♂	0° N	16° 25'	- 10'
15	♂ ☽	1° 44' ♂	0° S	17° 27'	1° 37' ♂	0° S	17° 19'	+ 8'
16	* ♀	3° 34' ♂	0° N	19° 22'	5° 06' ♂	0° N	20° 59'	- 1° 37'
17	Zod Antares ³⁴	4° 30' ♂	0° N	20° 21'	4° 24' ♂	0° N	20° 15'	+ 6'
18	* ☉ S	6° 37' ♂	0° N	22° 34'	6° 43' ♂	0° N	22° 41'	- 7'
19	* ♀ S	6° 54' ♂	0° N	22° 53'	7° 58' ♂	0° N	24° 01'	- 1° 08'
20	Ter ♀	8° ♂	0° N	24° 03'	8° ♂	0° N	24° 03'	0
21	* ♄ D	9° 02' ♂	0° N	25° 09'	9° 00' ♂	0° N	25° 07'	+ 2'
22	Ter ♀	14° ♂	0° N	30° 28'	14° ♂	0° N	30° 28'	0
23	Domum 12	14° 46' ♂	0° N	31° 19'	14° 51' ♂	0° N	31° 23'	- 4'
23	⊥ ☿ D	15° 02' ♂	0° N	31° 25'	15° 00' ♂	0° N	31° 32'	- 7'
25	Q ♀ S	15° 34' ♂	0° N	32° 09'	17° 06' ♂	0° N	33° 48'	- 1° 39'
26	☐ ♂ S	15° 54' ♂	0° N	32° 31'	15° 44' ♂	0° N	32° 20'	+ 11'
27	Q ☉ S	18° 37' ♂	0° N	35° 28'	18° 43' ♂	0° N	35° 34'	- 6'
28	Q ♀ S	18° 54' ♂	0° N	35° 47'	19° 58' ♂	0° N	36° 54'	- 1° 07'
29	Ter ☿	19° ♂	0° N	35° 52'	19° ♂	0° N	35° 52'	0
30	Mundo ♄ ³⁵	21° 55' ♂	0° 37' S	38° 01'	21° 51' ♂	0° 05' N	38° 58'	- 57'

³¹ The terms that Lilly directed to the MC are the correct Ptolemaic terms. He doesn't here repeat the error he made with their directions to the ASC.

³² Lilly should have directed the point 29° 06' ♍ 0° 28' S. The arc calculated with this point is 14° 35'. Calculated with 29° 06' ♍ 0° 28' N, the arc is 14° 48'.

³³ Recalculated, with Lilly's data of 01° 44' ♂, 5° 00' S, the arc is 16° 19' 48".

³⁴ The arc of the mundo direction of Antares to the Meridian (MC) is 19° 20'.

³⁵ Recalculated, with 21° 55' ♂ 0° 37' S, the arc comes to 38° 58' 58". I was unable to figure out the source of this error.

Directions to the ☉

The first 22 of the 70 directions to the ☉ that Lilly calculated.
Lilly's directional arcs compared against those recalculated by computer from
the reconstructed chart.

Directions to the ☉		Lilly's calculations (Pages 771-774)			Computer recalculation on the reconstructed horoscope			E R R O R
		Circle of Position = 40° OD = 183° 51' OD is under its own Pole			Pole = 39° 23' OD = 183° 59' OD is under its own Pole			
		Promissor	Long	Lat	Arc	Long	Lat	
1	♄ ☿ S ³⁶	9° 02' ♌	0° N	1° 25'	9° 00' ♌	0° N	1° 22'	+ 3'
2	♈ ☿ D	9° 55' ♌	0° N	1° 57'	9° 51' ♌	0° N	1° 52'	+ 5'
3	♈ ☿	11° ♌	0° N	2° 35'	11° ♌	0° N	2° 33'	+ 2'
4	♈ ☿ S	12° 54' ♌	0° N	3° 42'	12° 44' ♌	0° N	3° 36'	+ 6'
5	♈ ☿	16° 44' ♌	0° N	5° 59'	16° 37' ♌	0° N	5° 56'	+ 3'
6	Zod. Spica	18° 33' ♌	0° N	7° 05'	Not recalculated			
7	Domum 9	18° 34' ♌	0° N	7° 06'	18° 27' ♌	0° N	7° 03'	+ 3'
8	♈ ☿ ³⁷	19° ♌	0° N	7° 21'	19° ♌	0° N	7° 23'	+ 2'
9	♈ ☿ D	21° 55' ♌	0° N	9° 08'	21° 51' ♌	0° N	9° 09'	- 1'
10	♈ ☿	24° ♌	0° N	10° 25'	24° ♌	0° N	10° 29'	- 4'
11	♈ ☿ S	25° 44' ♌	0° N	11° 30'	25° 37' ♌	0° N	11° 30'	0
12	♈ ☿	0° ♌	0° N	14° 12'	0° ♌	0° N	14° 19'	- 7'
13	♈ ☿ S	0° 54' ♌	0° N	14° 47'	0° 44' ♌	0° N	14° 48'	- 1'
14	♈ ☿ D	1° 44' ♌	0° N	15° 19'	1° 37' ♌	0° N	15° 23'	- 4'
15	♈ ☿ cum lat. ³⁸	9° 02' ♌	2° 58' S	16° 31'	9° 00' ♌	2° 40' N	23° 46'	-10° 13'
16	♈ ☿ S	3° 34' ♌	0° N	16° 31'	5° 06' ♌	0° N	17° 42'	-1° 11'
17	♈ ☿	6° ♌	0° N	18° 08'	6° ♌	0° N	18° 18'	- 10'
18	♈ ☿ S	6° 37' ♌	0° N	18° 33'	6° 43' ♌	0° N	18° 47'	- 14'
19	♈ ☿ S	6° 54' ♌	0° N	18° 45'	7° 58' ♌	0° N	19° 38'	- 53'
20	♈ ☿ D	6° 55' ♌	0° N	18° 46'	6° 51' ♌	0° N	18° 53'	- 7'
21	♈ ☿	9° 02' ♌	0° N	20° 12'	9° 00' ♌	0° N	20° 22'	- 10'
22	36° ☿ S	9° 34' ♌	0° N	20° 35'	Not recalculated			

³⁶ The house circle through the ☉ has two arcs: one is above the radical horizon (day-arc); the other is below the radical horizon (night-arc). The radical ☉ is above the horizon which is why Lilly directs the points to the day-arc of the Solar house circle. To direct a point to the night-arc of the Regio house circle through the ☉ is the same as to direct its ☿ (with the opposite latitude) to the day arc. The directional arcs are always equal.

³⁷ This should be the terms of ☿ not of ♀ -- it is a typographic error.

³⁸ Here Lilly is an error. Although he does not give the coordinates of the point he directed, a little detective work shows that this is 09° 02' ♌ by 2°58'S. If the direction is recalculated using these values, the resulting arc is 16° 49', which is very close to Lilly's result.

In Lilly's speculum, however, the latitude of ☿ is listed as 2° 58' South. Hence for the direction of ☿ ☿ with latitude, 2°58' North should be the latitude that is used. Directing 09° 02' ♌ 2° 58'N gives the arc 23° 50'

Directions to the ☽

The first 19 of the 54 directions to the ☽ that Lilly calculated.
Lilly's directional arcs compared against those recalculated by computer from
the reconstructed chart.

Directions to the ☾		Lilly's calculations (Pages 771-774)			Computer recalculation on the reconstructed horoscope			E R R O R
		Circle of Position = 40° OD = 74° 16'			Pole = 40° 49' OD = 82° 47'			
Promissor		Long	Lat	Arc	Long	Lat	Arc	
1	△ ♀ D ³⁹	3° 34' II	0° N	5° 59'	5° 06' II	0° N	0° 03'	+ 5° 56'
2	Aldebaran	4° 30' II	0° N	7° 09'	Not recalculated			
3	△ ☉ D	6° 37' II	0° N	9° 47'	6° 43' II	0° N	1° 57'	+7° 50'
4	△ ♀ D	6° 54' II	0° N	10° 08'	7° 58' II	0° N	3° 29'	+6° 39'
5	Ter ♃	7° II	0° N	10° 15'	7° II	0° N	2° 18'	+7° 57'
6	♂ ♄ S	9° 02' II	0° N	12° 44'	9° 00' II	0° N	4° 46'	+7° 58'
7	Ter ♀ ⁴⁰	14° II	0° N	18° 47'	13° II	0° N	9° 38'	+9° 09'
8	Domum ⁹	14° 45' II	0° N	19° 39'	14° 51' II	0° N	11° 52'	+7° 47'
9	36° ♂ S	15° 02' II	0° N	20° 01'	Not recalculated			
10	108° ♀ D	15° 34' II	0° N	20° 40'	Not recalculated			
11	♂ ☽ D	15° 54' II	0° N	21° 04'	15° 44' II	0° N	12° 56'	+ 8° 08'
12	108° ☉ D	18° 37' II	0° N	24° 16'	Not recalculated			
13	108° ♀ D	18° 54' II	0° N	24° 36'	Not recalculated			
14	Ter ♂ ⁴¹	21° II	0° N	27° 03'	26° II	0° N	24° 50'	+2° 13'
15	♂ ♃ cum lat. ⁴²	21° 55' II	0° 37' S	27° 27'	21° 51' II	0° 05' S	20° 01'	+7° 26'
16	♂ ♃ ⁴³	21° 55' II	0° N	28° 06'	21° 51' II	0° N	20° 07'	+7° 59'
17	♂ ♂ S	24° 02' II	0° N	30° 31'	24° 00' II	0° N	22° 35'	+7° 56'
18	36° ♂ D	24° 54' II	0° N	31° 30'	Not recalculated			
19	Ter ♂	25° II	0° N	31° 37'	20° II	0° N	17° 58'	+13° 39'

³⁹ The recalculated direction is converse.

⁴⁰ The usually accepted Ptolemaic terms of ♀ start at 13° II.

⁴¹ The usually accepted Ptolemaic terms of ☽ begin at 20° II and those of ♄ at 26° II. Lilly, however, appears to have used a variant on these. His Table of Dignities on page 104 of *Christian Astrology* has the ♄ terms beginning at 21° II and those of ☽ at 25° II. He is consistent.

⁴² Let us assume that Lilly is correct and the ☽'s OD under its pole is 74° 16'. If we direct 21° 55' II 0° 37'N to this 'assumed' ☽, we get an arc of 28° 40'. If we direct 21° 55' II 0° 37'S to it, we get 27° 26'. As Lilly's stated arc is 27° 27', he must have directed the point 21° 55' II 0° 37'S. This is an error. The correct latitude of the point ♂ ♃ with latitude is 0° 37'N since radical ♃, according to Lilly, has a latitude of 0° 37'S. Here, Lilly has directed an erroneously calculated "♂ ♃ with latitude" to an erroneous ☽. Remarkably, the ♂-♃ error diminishes the error in the arc caused by the ☽'s-OD-under-its-pole error by 1°13'. Nevertheless, the difference between Lilly's arc and the correct one is over 7°.

⁴³ Working with Lilly's data for everything and recalculating using 21° 55' II 0° N, the arc is 28° 03'.

Directions to the ☉

The first 30 of the 54 directions to the ☉ that Lilly calculated.
Lilly's directional arcs compared against those recalculated by computer from
the reconstructed chart.

Directions to the ☉		Lilly's calculations (Pages 777-780)			Computer recalculation on the reconstructed horoscope			E R R O R	
		Circle of Position = 48° OD = 165° 30'			Pole = 47° 49' OD = 165° 55'				
		Promissor	Long	Lat	Arc	Long	Lat		Arc
1	36° ☉ S	0° 37' Ⅲ	0° N	0° 01'	Not recalculated				
2	36° ♀ S	0° 54' Ⅲ	0° N	0° 10'	Not recalculated				
3	♂ S ⁴⁴	0° 54' Ⅲ	0° N	0° 10'	0° 44' Ⅲ	0° N	0° 27'	- 17'	
4	☽ S	1° 44' Ⅲ	0° N	0° 35'	1° 37' Ⅲ	0° N	0° 01'	+ 34'	
5	♀ D	3° 34' Ⅲ	0° N	1° 34'	5° 06' Ⅲ	0° N	1° 52'	- 18'	
6	108° ☽ D	3° 55' Ⅲ	0° N	1° 45'	Not recalculated				
7	☽	5° 50' Ⅲ	0° N	2° 45'	7° 36' Ⅲ	0° N	3° 08'	- 23'	
8	♂ D	6° 37' Ⅲ	0° N	3° 09'	6° 43' Ⅲ	0° N	2° 42'	+ 27'	
9	♀ D	6° 54' Ⅲ	0° N	3° 18'	7° 58' Ⅲ	0° N	3° 20'	- 2'	
10	36° ♂ S	6° 54' Ⅲ	0° N	3° 18'	Not recalculated				
11	Ter ♀ ⁴⁵	7° Ⅲ	0° N	3° 21'	7° Ⅲ	0° N	2° 50'	+ 31'	
12	☽ S	9° 02' Ⅲ	0° N	4° 23'	9° 00' Ⅲ	0° N	3° 52'	+ 31'	
13	♂ S	15° 54' Ⅲ	0° N	7° 46'	15° 44' Ⅲ	0° N	7° 13'	+ 33'	
14	Ter ☽	18° Ⅲ	0° N	7° 49'	18° Ⅲ	0° N	8° 19'	- 30'	
15	108° ☽ S	19° 44' Ⅲ	0° N	9° 37'	Not recalculated				
16	☽ D	21° 55' Ⅲ	0° N	10° 40'	21° 51' Ⅲ	0° N	10° 12'	+ 28'	
17	CA ♀	23° 06' Ⅲ	0° N	11° 14'	22° 02' Ⅲ	0° N	10° 17'	+ 57'	
18	CA ☉	23° 23' Ⅲ	0° N	11° 22'	23° 17' Ⅲ	0° N	10° 52'	+ 30'	
19	Ter ♂	24° Ⅲ	0° N	11° 40'	24° Ⅲ	0° N	11° 13'	+ 27'	
20	☽ S	24° 02' Ⅲ	0° N	11° 41'	24° 00' Ⅲ	0° N	11° 13'	+ 28'	
21	CA ♀ cum lat ⁴⁶	26° 26' Ⅲ	1° 32' N?	12° 10'	24° 54' Ⅲ	1° 21' S	9° 44'	+ 2° 26'	
22	CA ♀ cum lat ⁴⁷	23° 06' Ⅲ	1° 00' N	12° 38'	22° 02' Ⅲ	1° 16' S	8° 29'	+ 4° 09'	
23	CA ♀	26° 26' Ⅲ	0° N	12° 49'	24° 54' Ⅲ	0° N	11° 39'	+ 1° 10'	
24	Ter ☽	0° =	0° N	13° 30'	0° =	0° N	14° 05'	- 35'	
25	♂ S	0° 54' =	0° N	14° 55'	0° 44' =	0° N	14° 26'	+ 29'	
26	☽ S	3° 02' =	0° N	15° 56'	3° 00' =	0° N	15° 31'	+ 25'	
27	Zod. ♀	3° 34' =	0° N	16° 11'	5° 06' =	0° N	16° 32'	- 21'	
28	Mundo ♀ ⁴⁸	6° 54' =	1° 00' S	16° 23'	7° 58' =	1° 16' N	19° 42'	- 3° 19'	

⁴⁴ The recalculated direction is converse.
⁴⁵ All terms directed to the ☉ are the correct Ptolemaic. Lilly forgot to direct the terms of ☽ in Ⅲ.
⁴⁶ I don't know which point Lilly directed for 'CA ♀ cum lat.' I tried with six pairs of coordinates that Lilly may have used, but could not come close to his result.
⁴⁷ Computing with Lilly's data and with the point 23° 06' Ⅲ, 1° 00' N gives an arc of 12° 38'. This time, Lilly used the correct latitude for the point.
⁴⁸ Computing with Lilly's data and with the point 6° 54' = 1° 00' S gives the arc 16° 21'.

Let's Consider

Maurice McCann writes:

You may be interested to know that I received a photocopy of the following piece of information only last night when a friend came to visit. Would you be interested in mentioning this in *Considerations*? I think it is important for the readers to know that Alan Leo was thinking about aspects having orbs as early as March 1892. I was surprised at this.

"The following are the orbs of the planets, as given by Pearce in the *Science of the Stars*. The Sun 17, Moon 12, Mercury 7, Venus 8, Mars 7, Jupiter 12, Saturn 9, Uranus 5, Neptune probably about 5. When two planets are approaching conjunction or opposition, add the orbs of the two together, and then take half the sum. This will give the distance at which the two planets will begin to influence one another. For instance, if the Moon is approaching the conjunction of Venus, as soon as the two are within ten degrees of each other, the influence of the conjunction will commence.

There are many astrologers who express themselves as dissatisfied with these orbs, and advocate a uniform distance of about five degrees for each planet. I do not profess to know for certain where the truth lies, but my opinion is that the orbs vary considerably for each aspect. The strongest aspects are undoubtedly the conjunction and opposition, and here, I think, the orbs which are given above are not much too large; but the margin of distance must be diminished for all the other aspects according to their strength.

For the square and trine, I would allow about three-quarters of the usual orb.

For the sextile, semi-square, and sesquiquadrate, I would allow from one half to two-thirds the orb.

The remaining aspects, semi-sextile, quintile, bi-quintile, and those others which are doubtful, I think, have no influence unless they are within one degree of being exact.

Some such arrangement as this appears to me to be more in accordance with reason than the rule of allowing a fixed orb, long or short, for every aspect, whether strong or weak, indifferently.

In addition to these considerations, it must not be forgotten that the nearer an aspect is to being exact, the stronger it is. For instance, an opposition or conjunction which is only just within orbs is probably of less importance than a square or trine which is exact in measurement; although the first two aspects are, speaking generally, stronger than the last two; and a semi-square or sextile which is exact has probably greater strength than a square or a trine which is only just within orbs. The remaining aspects are not worthy of consideration unless they are exact.

Therefore, when considering a horoscope, let the student pay most attention to those aspects that happen to be exact in measurement, for it is tolerably certain that these will be prominent in the life history.

I think that two planets which happen to be in the same sign of the zodiac have some slight significance on this account, whether they are in conjunction or not.

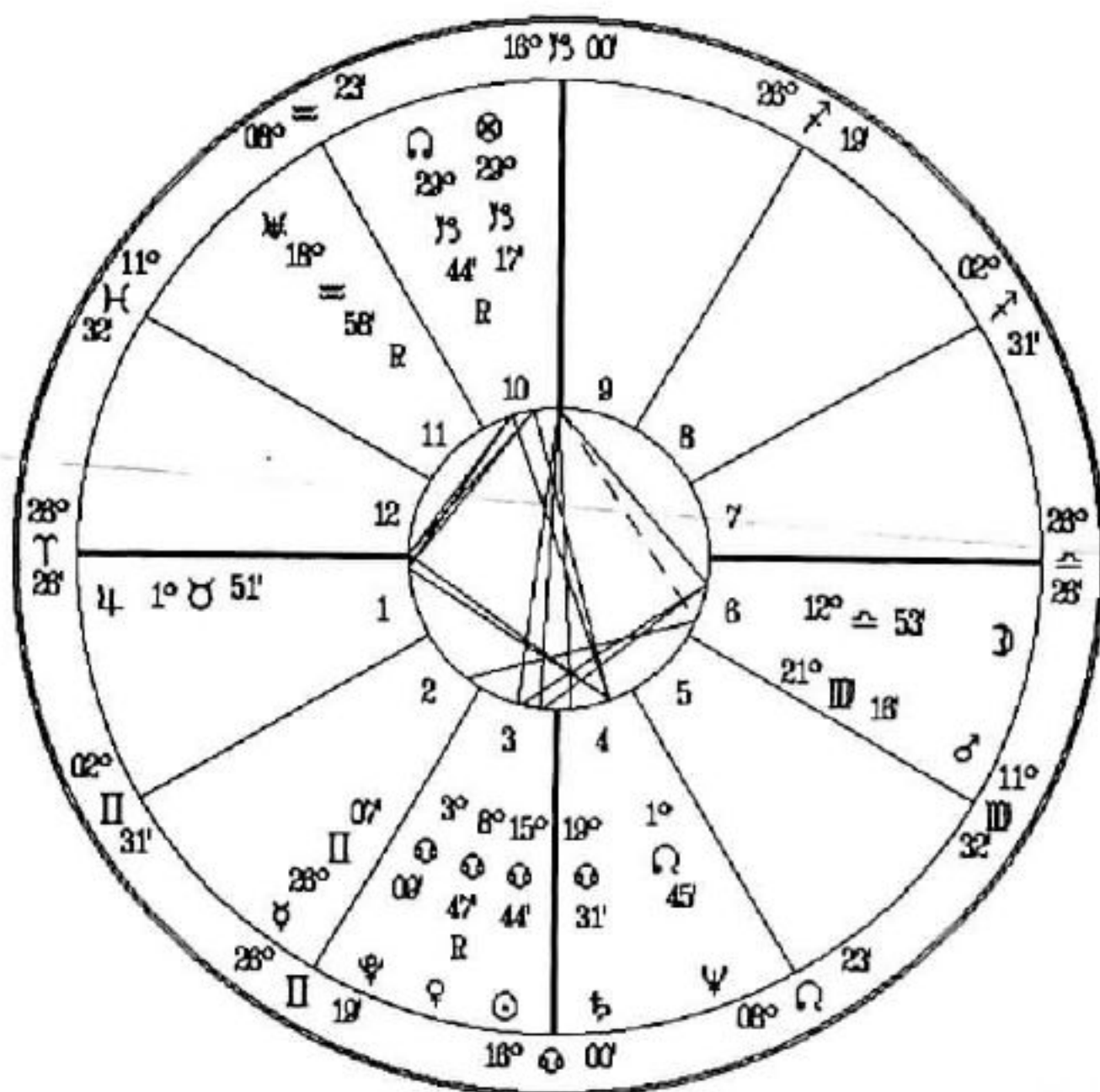
There is doubtless much yet to learn respecting the precise signification of the different aspects, and why one is good and another evil. "

Alan Leo writing in *The Astrologers' Magazine* of March 1892:

The complete works of Alan Leo have just been scanned and I believe will be on sale on CD. We will then be able to trace back whether he mentioned orbs of aspects even earlier than 1892.

—London

Errata: The wrong date was used for the chart of Al H. Morrison in the last issue. He was born on July 8th, 1916, not on the 18th as shown. Time and place were as stated. The correct chart is shown here:



Al H. Morrison
00:15 AM CST, July 8th 1916
North Little Rock, Arkansas: 34N45, 92W16

Anne Lathrop writes:

Al H. Morrison is larger than life.

Here I must confess the truth. I haven't written for or read an astrological journal or magazine—*FAA Journal* and *Mercury Hour* excepted—in several years. Yes, I subscribe to *Considerations*; I wouldn't be without it on my library shelves.

The circuitous path that led me to open *Considerations* Vol. XIII No. 4 to page 78 to see what Karen Christino had written about Al H. Morrison began on the internet.

I subscribe to a small and exciting mailing list (Hekate@onelist.com) where asteroids, transneptunian planets and new discoveries along with dial techniques are discussed. Another subscriber, remembering that I had once mentioned Al H. Morrison as my favorite astrologer, directed me to Karen's article. Oddly enough, this person had never seen an issue of *Considerations*.

When I opened to page 78, I was horrified. Al H. Morrison insisted on the "H." in his name. He was emphatically not "Al Morrison." Glancing at his chart,

correctly labeled with his proper name, I had a second major shock. It wasn't his chart! I know his chart when I see it as I have Saturn conjunct the Ascendant.

When I contacted him, Ken Gillman told me he was already aware of the mistake and had plans to run the correct chart in the next issue.

Al H. Morrison is one of the closest friends I have had, yet I never met the man, nor even heard his voice. Near the time of his death in May 1995, I think I saw a photo of him for the first and only time. I was surprised by how large he seemed in this photo, taken perhaps a decade or two earlier.

We were correspondents. Our relationship began casually enough in the late seventies when he was publishing *CAO TIMES* and ephemerides for asteroids and other new discoveries. Somewhere I have his first provisional ephemeris for Chiron, a two-page fold-over published for a summer CAO conference in 1978, as I remember. I ordered everything he published in those years.

In 1984 I began a sailing trip around the world which lasted until the end of 1989. After I returned to the States, I contacted Al. H., as he eventually became known to me, to order the book on Chiron, written by Zane Stein, which he had published. Morrison wrote back and told me the book was sold out, but that his records indicated that the last copies of *CAO TIMES*, sent in to me in late 1984, had been returned by the post office—would I like them? I was impressed! Naturally I opted to receive them, now collector's items, and shortly thereafter, they arrived in the mail.

I could dig into my milk crate full of the correspondence which followed to find out exactly how we got going; suffice it to say that within a year or so we were exchanging letters at the rate of several a week, and ultimately more than one a day was not unusual. I always addressed him as Al. H. and his salutation for me was Anne Lathrop. This never varied until he began reckoning with his approaching death, at which point he signed his letters with his Irish clan title, and I began the habit of addressing him by same.

We covered the gamut. I learned a lot from Al H. in terms of narrowing my focus, sticking to simple techniques that really work, but we both delighted in the experimental, and depended on the practical. This is a man who was allergic to computers—he claimed that even a close pass by an ATM machine could set it berserk.

He calculated all of his charts by hand. He did charts for everything and anything. If he had to wait a long time in line at the post office (his second home), he might pass the time by making a chart to see what was causing the delay. He must have made tens of thousands of these "scratch charts," as he called them, over his astrological lifetime.

In this regard, it is important to realize that Al H. Morrison came relatively late to the practice of astrology. He had already lived a life full of adventure and intrigue as a servant of the United States government, before taking astrology up as his true vocation later in life.

Al H. Morrison was a superb teacher, as those fortunate enough to have been his students can testify. I was the beneficiary of many of his "war stories" pertaining to his long career as teacher and lecturer.

He was also a fire-brand, from his attention to the slightest misstated detail to the rights of the astrological community as a professional class. Anyone who felt the lash of one of his corrections can attest to his unswerving dedication to the correct, the true, the professional. This applied equally to the spelling of a word as to a statement of principle. The beginning student and lofty professional

were treated alike. He told me he once yelled so loud he burst a vessel, creating quite the medical emergency!

He was certainly no slouch as a writer, with a command of the English language second to none. He could write fiction or poetry, a polemical tirade, or a carefully reasoned treatise with equal power. He was undoubtedly one of the best editors I have known, and willing in this capacity to spend his time generously if an idea merited the effort to polish its presentation. His chief astrological function, though, was perhaps that of publisher.

I remember so well in his last year or so when his sight was failing him daily, his distress upon discovering that there were alignment errors in the ephemeris for Damocles, then later, errors in his last edition of the *Void of Course Ephemeris*. If I remember correctly, he redid the latter two or three times before he realized that it was the best he could do unaided and legally blind.

This is a man who was generous to a fault. He gave unstintingly of himself to the astrological community, often going without food and comfort in order to scare up the funds to reproduce or publish an important epistle, notification, professional policy statement or ephemeris. In the last months before he died, he vowed to publish Theodor Landscheidt's latest book, *Children of Light*, already translated into English, but languishing in the translator's hands. He had just obtained the go-ahead from Landscheidt, excited beyond measure, when he was hospitalized for the last time.

We had a great deal of fun, Al H. and I. We corresponded in the old sense of the word, moved by the heart, delighted by the intellect, willing to be soulful and, above all, truthful. A mistake readily acknowledged is transformed immediately into a learning device. We both knew this. We exchanged many confidences about ourselves, our families and loved ones. As my mate slowly died of Hodgkin's disease, Al H. was the one who saw me through the process, day by day, truthfully; his spiritual grasp of death helped sustain me. Later, not much later, I was able to help him through his dying process in much the same way. When Al H. Morrison died, a part of me died with him, and this is the first time I have been moved to write for an astrological journal or magazine. I am crying as I write these lines.

Al H. Morrison lived his chart to the fullest. He used it freely to demonstrate how well astrology worked. He was always ready for a new technique or a new celestial body—be it centaur, comet, planet or asteroid—in this solar system or in another. He was very, very specific about the data for his chart: July 8, 1916, 0:15 a.m. CST, 34N46, 92W16, near N. Little Rock, Arkansas. He first sent me a chart calculated in August 1978 (Koch houses) by Astro Computing Services. The twelfth house had a typeset symbol for Chiron inserted next to his typed notation "26 Pisces 18 Rx," and the symbols for Hidalgo at 26 ♄ were handwritten in the ninth house.

Al H. and I shared fourth house ♃ placements, perhaps the most important common element in our charts, though there were many. It seems only fitting and proper that it should be the correction of an inadvertent error that brings me out of my over-long period of mourning to speak publicly for the first time of my beloved friend Al H. Morrison. I offer my sincere thanks to both Ken Gillman and to my attentive email correspondent for slashing through my silence and making this written avowal of our friendship possible.

— Lebanon, Connecticut

Isaac Starkman writes:

Professor Fritz Güldner expressed his disappointment that in my program *Polaris* the true birth time sometimes ranks only as the 2nd or 3rd. Anyone who is familiar with the basic statistical principles, especially when a quantification of symbolism is the main factor, as in *Polaris*, knows that it is impossible to expect that the true birth time will always have the top ranking. In the list of 41 cases given in my article, I am very happy that in a search that ranges over 2 hours (i.e. choosing from 900 possible moments), 75% of the cases had the true time (+/- 4 seconds!) appear as the first choice. In all of the others it had the 2nd or 3rd ranking. The odds against *Polaris* showing the true time in any of the first five choices must be at least 100 to 1 for one chart, but let us take 10 to 1, i.e. a probability of 1/10. The probability that this will occur in all 41 charts is then $(1/10)^{41}$. For the 150 charts that I have been tested so far it is $(1/10)^{150}$!

There is still a long way to go before we have the "perfect program" that Professor Güldner and all others desire. This will only be achieved when several systems are combined in the rectification process. It will require very complicated programming. The fact that my program finds the correct birth time over and over again proves that:

1. Primary directions in Topocentric system are valid beyond any doubt;
2. The constant, pre-defined symbolism being used is correct;
3. The directed aspects *per se* must be considered regardless of the structure of the chart, the ruler, etc.

In 1962 Alexander Marr tested every possible house system. He found Campanus was the best. When details of the Topocentric system were published he quickly discovered that it was an improvement over Campanus, yielding 40% better results. He subsequently tested the Koch house system, which he found to be invalid.

How do I know that a certain time is indeed the true one? By checking it with five different, independent methods, using control orbs. The best proof is of course in cases when the birth time was carefully recorded as for Prince Charles, Queen Elizabeth, etc.

The question of the true time of birth is quite clear: it is the time of the beginning of the breathing or a few seconds from this crucial moment. This was proved by Alexander Marr, for example, in the case of Baldur Ebertin whose birth time was carefully recorded by his father. The time of birth can never be hours from this moment.

Midpoints are valid only in transits (post-natal and pre-natal) and only within small orbs of a few minutes of arc. They are ineffective with solar arc directions. They are also useless for the rectification itself. Like so many astrologers, Professor Güldner uses an orb of one degree. One can prove just about anything with such an orb, for any birth time. Small orbs that can be controlled are the essence for correct analysis.

By pure symbolism, $\square \square MC$ is definitely not a typical aspect for marriage in either primary or secondary directions. It is certainly not an aspect one will consider for happy event in the rectification process itself. The aspect $\text{♀} \times MC$ that appears in Dr. Nicholls' article is a much more appropriate aspect.

Regarding hard and soft aspects: it is my experience that in general positive events are signified by harmonious aspects between appropriate factors and negative events by disharmonious aspects. However, a disharmonious aspect involving benefics will often signify a positive event, such as the 5th cusp $\square \text{♄}$

for the birth of a child. Similarly, a harmonious aspect involving a malefic can signify a negative event, such as MC Δ ♄ for the death of father.

—Tel Aviv, Israel

Fritz Güldner responds:

First of all I would like to congratulate Isaac Starkman for creating *Polaris*, which certainly is a powerful tool for rectification. It is highly impressive that in test runs the correct TOB appears in the first ranking in 75 % of the cases, and at least in the second or third ranking in nearly all of the cases. As just about all TOBs need to be corrected as a matter of course (nurses are not interested and usually too busy to record the exact time of the first breath, clocks in the labor wards are usually wrong by at least several minutes), *Polaris* is of great value for every astrologer. Thus, the aim of my queries in the previous issue of *Considerations* was not to denigrate the program but to discuss possible ways for optimizing the ranking. I accept Mr. Starkman's argument that the Topocentric system should preferably be used for Primary Directions. However, I cannot agree with his statement that midpoints can only be used in Transits. Reinhold Ebertin has clearly shown that they are equally applicable in Solar Arc Directions, and there is nothing against their use in Returns, and in Secondary and Tertiary Progressions.

One can of course argue forever about orbs but it can be seen that stellar influences on midpoints with relevant meanings for given events act within a 2° orb (i.e. 1° applying and 1° separating), with the lights acting within larger orbs. A given event is then characterized by a limited number of relevant stellar pictures, with some planets applying within 1°, others separating within 1°, and some of them close to being partile. The sum of all these applying and separating planets being close to partile will finally see the event happening at a certain time. By all means, tighter orbs can be used for computer programs, but it is to my opinion wrong to say that one can prove anything with 1° orbs. I emphasize the value of using relevant midpoints, as they indicate positive and negative meanings more clearly than full aspects between stellar pairs. The aspect in question ($\text{☿} = \text{MC}$) as used by Dr. Nicholls can, according to COSI, mean:

+ The attainment of recognition and power. The inclination of looking upon one's vocation or calling as a mission. Inner change and transformation. A readjustment of one's circumstances in life. The attainment of greater independence than enjoyed hitherto.

- The likelihood of sudden ruin through misuse of power. A crisis at a certain juncture in life, A turn in one's destiny brought about by Providence.

Although this combination is certainly not a primary marriage aspect, it is still an appropriate accompanying aspect, as some of the "positive" meanings are very relevant with regards to marriage. This is also to my opinion an excellent example that $\text{☿} = \text{MC}$ is not automatically spelling gloom and doom at the time, but can be regarded in a positive light.

Time and again when I discuss this issue with colleagues, I hear confirmation (most of the time) that hard aspects can be positive and negative and so can soft ones. It is usually the midpoints that tilt the scale in one or the other direction.

It is most intriguing that various TOBs give equally good or even better rankings than the correct TOB in *Polaris*. Very often it can be seen that different TOBs for a given person (e.g. Bill Clinton, Princess Diana) give equally

good results. It happens so often that clients are perfectly happy with an astrological reading based on a particular TOB, only to discover that the correct TOB is completely different. In this context, I refer to a book by John Willner (*Astrological Revelations, an Edgar Cayce Guide*), where Cayce refers to the spiritual TOB (usually earlier than the physical TOB) and the entry of the Soul, that can happen hours later. Cayce considers the spiritual entry as more important and relevant for astrological work than the physical TOB. Could it be that these three TOBs are reflected in various rankings shown by *Polaris*?

—Durban, South Africa



Be sure to visit us at [www: considerations-mag.com](http://www.considerations-mag.com). Now, thanks to Gary Christen and the kind people at *Astrolabe*, we can provide on your PC screen the charts for every one of the individual data items that has appeared in past issues of this magazine. The data is listed at the *Considerations* Web site, in date order within year categories for easy finding.

We believe this *Considerations* feature is unique among astrological sites on the Web. Naturally, we will be delighted if and when it is emulated by other data collections.

We continue to be amazed at the electronic magic involved. Having connected through the Web to the *Considerations*' server in upstate New York, clicked 'Data' on the menu, then selected 'Mundane' or 'Individual', you simply find the desired data item and click the "Show the chart" indicator. The request then flashes through the Web from your home to our site and then on to *Astrolabe's* computer at Cape Cod in Massachusetts, where it is calculated, and the chart in wheel-form appears on your home screen in a matter of seconds. Amazing! While charts are available for all Individual items, the same facility is not yet available for all of the Mundane data items. The full information for each of these is present, but as yet only certain ones offer on-screen charts. Those that will are clearly noted. I'll get to the others bye and bye. **Enjoy.**

Who ?

- ▽ **Ruth Baker** is a tutor of the highly regarded Qualifying Horary Diploma course. Ruth's articles have appeared in many publications. She lives on the Essex coast in England
- ▽ **Ken Gillman** is the editor of *Considerations*
- ▽ **Shelagh Kendal**, a consulting astrologer interested in personal and historical cycles, has lived in England, Canada and the US. Her (still looking for a publisher) book *Cycles & Spirals*, from which her piece on the Millennium is excerpted in this issue, explains turning points based on aspects at an individual's different ages. Shelagh now lives in rural Ontario.
- ▽ **Dr. Rumen Kolev** (born 00:59:53 a.m. UT, November 29, 1960 at 43N12, 27E55) is the author of *Placidus*, a software program for Primary Directions. Educated as an economist at the University of Washington in Seattle, Rumen is now a medical intern in Bulgaria.
- ▽ **Lianella Livaldi Laun** is an Italian astrologer living in Lörrach, Germany. Her articles have appeared in Italian, German and Swiss magazines, and she has published several books, the latest of which are *Jahresthemen im Horoscop* (solar returns), *Liebe und Eifersucht* (relationships), and *Lilith, die Begegnung mit dem Schmerz* (the dark moon).
- ▽ **M. J. Makransky** alternates his time between astrology, farming and channeling in rural Guatemala. He writes with authority on two of these subjects. Jerry is the author of *Primary Directions: A Primer of Calculation*.
- ▽ **Alan J. Ouimet** M.A. (Political Science) has studied, researched and practiced astrology since 1971. He is now retired from his 1957-1988 stint as a Special Agent of the Federal Bureau of Investigation, assigned to Foreign Counterintelligence and Terrorist Matters. Alan lives in Madison, Connecticut. He is a member of the Secular Franciscan Order and the Founder-President of the Franciscan Family Apostolate, a charity serving the destitute poor in South India.
- ▽ **T. Stan Riddle** is a professional consulting astrologer, a well-known lecturer, author of several books on astrology and metaphysics, and the publisher of a local newsletter. Stan lives in Cleveland, Ohio, and is a frequent contributor to this magazine.



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